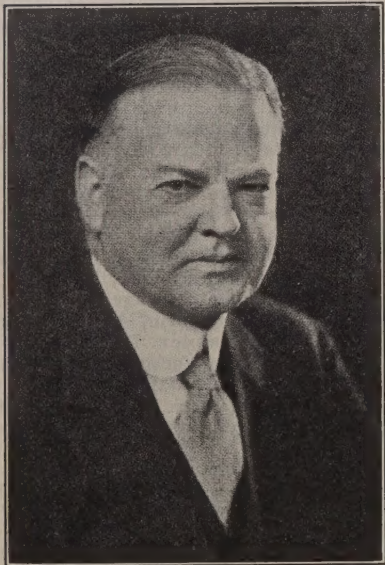


REFORMED CHURCH MESSENGER



OUR PRESIDENT

(See his inspiring address on boys, and his opinion on religious journalism, both in this issue)

From Mere Goodness, O Lord, Deliver Us

O Lord, we pray, not for goodness, but for perfection; for the good is often the enemy of the best. Grant us goodness of character, but not so much of it that we become proud of ourselves and feel less dependent on Thy mercy, less charitable to those that are weak, or less hopeful of the lost—waiting to be found.

Bestow upon us the goodness of thrift and careful husbandry, but not when it robs us of generosity, and our great possessions turn us from Thee—sorrowful.

Make us good fathers and mothers, O Lord, but grant that our domestic virtues blind us not to the need of the fatherless beyond the threshold. And make us good patriots, O Lord, but not so true to our own land as to be traitor to mankind.

Grant us no goodness that would keep us from gazing in humility upon the heights yet unwon, and may we cast in our lot with those who count not themselves to have apprehended, but are pressing on . . .

May we not be so good in business that our farm and merchandise keep us from the King's feast.

We crave the blessing of human friendship, but dare not ask Thee for excess of it, lest loving Caesar's friendship more we love Thy Son's the less.

If our self-valued goodness keep us from Thy holy perfection, spare us it, good Lord, and make us rather the chief of sinners if only that we may find the depths of Thy love. In Jesus' name. Amen.

—Addison H. Groff.

THE GIRLS' MISSIONARY GUILD THAT BECAME A WOMAN'S MISSIONARY SOCIETY IN SALEM CHURCH, DOYLESTOWN, PA., THE REV. CHAS. F. FREEMAN, PASTOR.

Front row: Mrs. Laura Souder, Anna Shadinger, Gertrude Hager, Edith Long, Alice Huber, Margaret Martin, Sidney Myers.

Second row: Mrs. Bertha Groman, Gladys Selner, Sara Hall, Mary Kerr, Anna Rohr, Mrs. Charles F. Freeman, Margaret Myers, Mrs. Esther Atkinson, Mrs. Blanche Stever, Florence Hall, Mrs. Margaret Angeny, Mrs. Mae Homer.

(See article in this issue)

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PHILADELPHIA, APRIL 17, 1930

ONE BOOK A WEEK

RELIGION AND THE MODERN MIND

There is a very remarkable club in Pittsburgh; "The Hungry Club." It has no particular organization and anybody can belong to it. It has no constitution or by-laws. It has only one rule, namely, that on every Monday noon a luncheon shall be served at which some outstanding man shall speak on some subject close to his heart and then be questioned for half an hour. These noon-day meetings have become famous and sometimes as many as 500 men turn up for lunch. They represent every walk in life, although perhaps the majority are business men. For some years past it has been noticed that whenever any of the speakers touched, even incidentally, upon religion or philosophy, there was an immediate quickening of interest in the speaker's words. Consequently, last year there was a series of addresses arranged on "Religion and the Modern Mind." Seven men were asked to speak upon this topic, each from his own point of view. These 7 addresses aroused such unparalleled interest in the Club that their publication was demanded, those who had heard them buying up half of the first edition.

The 7 addresses, with an introductory chapter by the editor, Charles C. Cooper, who is also the secretary of the Club, have been published by Harper and Bros. under the title "Religion and the Modern Mind." The 7 speakers were all very eminent representatives of some special field of thought and were as follows: Prof. Harry Elmer Barnes, who spoke on "Religion from the Standpoint of Agnosticism"; Prof. Heber D. Curtis, who spoke on "Religion from the Standpoint of Science"; Prof. Edward S. Ames, who spoke on "Religion from the Standpoint of Psychology"; Prof. M. R. Gabbert, who spoke on "Religion from the Standpoint of Philosophy"; Dr. John L. Elliott, who spoke on "Religion from the Standpoint of the Ethical Culture Movement"; Dr. Samuel H. Goldensen, who spoke on "Religion from the Standpoint of Judaism"; and Bishop Francis J. McConnell, who spoke on "Religion from the Standpoint of Christianity."

The 7 addresses, with one exception, are of a very high order indeed and will appeal equally to the preacher and the layman—to the preacher because of their indication of the trend of thought about religion among certain groups, and to the layman because they deal with the greatest problems exercising the human mind in language with which he is familiar. (It must have been very interesting to hear the scientist and the philosopher talking to 500 business men on the deepest problems of the universe, yet the chapter by the scientist, Prof. Curtis, and the one by the

MY CHURCH

BEFORE I was born **MY CHURCH** gave to my parents ideals of life and love that made my home a place of strength and beauty.

In helpless infancy **MY CHURCH** joined my parents in consecrating me to Christ and in baptizing me in His name.

MY CHURCH enriched my childhood with the Romance and Religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten, and then, when else I might surrender to foolish and futile ideals of life, the truths **MY CHURCH** taught become radiant, insistent and inescapable.

In the stress and storm of adolescence **MY CHURCH** heard the surge of my soul and she guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love, **MY CHURCH** taught me to chasten and spiritualize my affections; she sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, **MY CHURCH** drew me to the Friend of all the Weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, **MY CHURCH** has believed in me and wooingly she has called me back to live within the heights of myself.

Now have come the children, dearer to me than life itself, and **MY CHURCH** is helping me to train them for all joyous and clean and Christly living.

MY CHURCH calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.—(From the calendar of First Presbyterian Church in Germantown.)

philosopher, Prof. Gabbert, are among the most lucid in the book.) The preacher will get great comfort out of the book after he gets through the first address, by Prof. Barnes, which is a very shallow and rather flippant treatment of religion and the argument of which could be riddled by any freshman in a divinity school. Yet it is

interesting as revealing the stock in trade of the modern agnostic and the free-thinking societies. But how childish it sounds after one has read the chapter which follows it by the really great scientist! This chapter is really a great address. It is reverent and yet sparkling with the most delicious humor. It moves cumulatively to the frank confession by the Professor that he cannot conceive of an orderly universe without God. He says: "My individual reason is forced to the conclusion that more facts in this supremely wonderful universe are explained by the 'working hypothesis' of a God than by any of the other possibilities. Therefore, for reasons which appear to me individually to be scientific, and with the willing admission that no present knowledge can be regarded as final, the postulation of an omnipotent God seems necessary. It is probably correct."

Prof. Curtis also calls attention to the fact that the trend among practically all of the great scientists is to believe that "there is a world of the spirit" which is outside the scope of science. This trend is manifested in the many books being published by present-day scientists who frankly admit that their science is an aid rather than a hindrance to their religious feeling. "An undevout astronomer is mad, was the old phrase." He quotes Pupin: "Science does not prevent a man from being a Christian, but makes him a better Christian. Science has simply brought me to a higher, broader view of the Creator." He then enumerates some of the great scientists of today, who are men of deep religious feeling. "The number of eminent scientists who are men of deep religious feeling is really very large, even though they may be unwilling to commit themselves to the bald statistics of questionnaires. Pasteur, Pupin, Einstein, Millikan, H. N. Russell, Walcott, Angell, Merriam, Noyes, Breasted, Conklin, Abbot, Frost, Barnard, Aitken, Compton, D. C. Miller, Eddington, and a host of others. These will be recognized as scientists of the first rank—men so big in work and brain that they are free to speak as they think, who fear nothing in heaven and earth but untruth." (My readers will remember the reverent and beautiful little book by Prof. Eddington: "Science and the Unseen World," published last year by the Macmillan Company.)

I have dwelt at length upon the chapter by the scientist because, both for the minister and the layman, it is reassuring to find that the men who are searching the secrets of the earth and skies come to the same conclusions that we who search the Scriptures reach. But the chapters by the preachers are very suggestive, particularly the address by Bishop McConnell with its emphasis upon the fact that Christianity teaches as a fundamental doctrine that "power and responsibility go together," whether we are thinking of God or man.

—Frederick Lynch.

Founders' Day at Ursinus

The customary celebration of Founders' Day was held this year on April 3 instead of in February as usual. There are always four features to the day's observance: the Board Meeting, the Academic Exercises, the Family Dinner and the Evening Concert—all held within the hours from 1.15 until 9.30 P. M. College work proceeds as usual during the morning hours, closing at noon.

Board Meeting

The directors went into session at 1.15. Eighteen members of the Board responded to roll call—the largest attendance at a winter meeting ever recorded. The first act was to adopt a memorial minute on the death of Dr. J. M. S. Isenberg. His salary for the year was continued to Mrs.

Isenberg and no steps were taken toward filling the position left vacant.

The business transacted by the Board may be summarized under two heads: Instruction and Building Projects. Under Instruction action was taken toward strengthening the college at two points, in the department of Religion and Physical Education. The work hitherto carried under the heads of The English Bible and Church History will now be subsumed under a new department, namely: the Department of Religion. Prof. Franklin I. Sheeder, and Mrs. Josephine Xander Sheeder, both of whom are absent on leave, each pursuing a year's graduate study at the University of Chicago, will conduct the work of this new department. The department will include courses in the Psychology of Religion, Principles of Religious Education, Drama and Pageantry and the Church School, in addition to the usual

courses in Bible, Comparative Religions and Church History.

The field of health, physical education, and athletic sports will hereafter be fully manned in each of the three departments. Action was taken providing for the employment of professionally trained instructors in physical education for both men and women. The services of the college physician and resident nurse will be continued, as will also those of specialized coaches for the several sports. Russel C. Johnson, '16, better known as "Jing" Johnson, of the Athletics, was elected graduate manager of athletics and coach of baseball. Harold Coburn, ex-captain of the University of Pennsylvania tennis team and one of the ranking players in the Philadelphia district, was elected tennis coach.

Under Building Projects, the Board considered matters relating to the proposed

(Continued on page 17)

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EDITORIAL

GIVING AND GETTING

"Wouldst thou come and hear our speaker Thursday night?", asked a colored woman, a friend of the Prophet. Now the Prophet knew it was Lent, and that he should make some calls that evening, so he did not promise to come. And when the evening came the Prophet was in doubt as to what he should do, so he laid the case before the Prophetess, and she said, "Thou knowest the colored people have been good friends of thine, and I think thou should go and hear their speakers." And the Prophet, as usual, obeyed. And the Prophet arrived an hour ahead of time, as the service did not begin until almost quarter to nine o'clock. And the Prophet said to the Negro Prophet, "I perceive thy people are aristocratic." And he said, "How so?", and the Prophet replied, "Because the later the night hour anything begins, the more aristocratic you are."

And at nine o'clock, the speaker, a Negro woman, began to speak, and for almost one and one-quarter hours the Prophet listened most intently to one of the finest, most stirring, witty and common-sense lectures he had heard in a long time; and the Prophet said, "If I could preach the way that woman speaks, and keep it up, I would be sorry for the other Prophetic congregations."

Her theme was "Civilization's Greatest Challenge." The challenge was not Materialism, or Fundamentalism, or Modernism. No, these things were not mentioned. The Challenge of Civilization to all men of all races was "that they should give of their best of love, kindness, intelligence, service and sacrifice for the welfare of all peoples, and further that each one should struggle and train himself to give of his best." Her conclusion was that when all men and women did this the sin, sorrow and unrighteousness of this world would disappear.

And the Prophet said, "Truly thou hast given a formula for world-peace and social righteousness that no world-council hath yet given, for when men and women everywhere are giving of their best, and training to give of their best for the benefit of mankind and the glory of God, there will be no time to think of war, and strife, and greed and unrighteousness."

And the Prophet went straightway to the Editor of the morning paper, and said, "Didst thou have a reporter at the colored Baptist Church tonight to hear their speaker?" And he said, "No, we have more important things to cover." And the Prophet said, "Thou didst make a great mistake. That address was the greatest thing that happened tonight." And the Editor said, "How so?" And the Prophet told him. And he said, "Wouldst thou write up an account of the address?" And the Prophet said, "For that purpose am I come." And he said, "Go to it."

And when the Prophet came home about midnight, the Prophetess said, "Why art thou so late?" and he said, "I gave of my time expecting little, and I got much; and because I got much I gave more." And the Prophet recalled the words of the speaker, "Giving of one's self, not knowing what one will get, seems like a great gamble; but I like it." And because she liked that gamble of giving of herself, not knowing what she would get, she has become a great woman, for the speaker was none other than Mrs. Nannie H. Burroughs, President of the National Training School for Women and Girls, of Lincoln Heights, Washington, D. C. And the Prophet will stake his reputation as a Prophet, that if his fellow Prophets want to hear an address that they will remember for a long time to come, let them engage this speaker—if they can get her.

—Now and Then.

* * *

PRESIDENT HOOVER ON RELIGIOUS JOURNALISM

During the World War, Herbert Hoover called to Washington all the editors of religious journals throughout the country, and a hundred editors of Protestant papers came from almost every state in the Union. Many of these editors wondered what the Government wanted of them. Mr. Hoover quietly stated that the gathering was for the purpose of challenging them to give their assistance in supporting the food-conservation program. He carefully surveyed the situation and gave a running narrative of his

experiences. We are indebted to the *Northwestern Christian Advocate* for reminding us of this occasion in the following words:

"Why do I call you editors of religious journals to Washington?" Mr. Hoover inquired. "Because the Churches of the country represent the permanent constituency of the Government in every community in the land. The taxpayers are largely members of our Churches. They have their homes. They have their investments. They are the stockholders in our banks. They are interested in building and loans, they are the operators of business. They are to be found in the commercial and the mercantile enterprises that make this nation prosperous and that give it permanent life. Therefore if we are to reach the taxpayers and the permanent citizens of every community and the business men, and those who have the permanent jobs, both for wages and salaries, we must find them through their Church relations. Your papers are largely Church papers. We must depend upon you to interpret this food-conservation program in its nation-wide significance. Yes, and even its world-wide importance to the rank and file of the American people."

"These words have remained on our minds from that day to this. They indicate President Hoover's attitude, even today, toward the Church journalism of the country. Moreover, they also reveal his high estimation of the Church people of the nation. Therefore, we readily conclude the Church papers are supported mostly by its permanent citizens, its home-owners, and its taxpayers. *In promoting the Church paper we are supporting one of the most reliable means of reaching the best element of the citizenship of our country.*"

Here is food for thought, and much reason for felicitation. A word to the wise should be sufficient.

* * *

"MORE LOVE TO THEE, O CHRIST!"

Our Memory Hymn for May is one of the simple and beautiful prayers, put into the form of verse, which have made so deep an impression upon the life of the Church. Mrs. Elizabeth P. Prentiss was the writer of this popular hymn. In her biography, written by her husband, Dr. George L. Prentiss, he says that the hymn probably belongs as far back as the year 1856, but she did not show it even to her husband until many years after it was written, and she wondered not a little, when it was finally published in 1869, that it met with so much favor on all sides. This was doubtless the becoming modesty of a real servant of Christ, but we need not wonder at the general acceptance of such a hymn. It is a heart song inspired by love and prayer, and it is songs of that sort which "find us where we live" and help us to be our best. Is there any prayer more fundamental than this, which cries out, "More Love To Thee, O Christ!" Surely the value of our observance of Pentecost will be determined by the devotion which the love of Christ inspires in our hearts. May our use of this hymn make that love more real and more utterly loyal to our Saviour.

* * *

FOR BETTER PARENTS

"The better the child, the better the citizen," is the significant inscription on the medals awarded by *The Parents' Magazine* for "the best books for parents published during 1929." Announcement of these awards is made in the April number of that excellent monthly, and it should be of decided interest to all parents and others concerned in promoting the welfare of boys and girls to know that a committee of experts designated the following books as making the most distinctive and outstanding contribution in the field of child care and training: *If Parents Only Knew*, by Elizabeth Cleveland; *Parents and the Pre-School Child*, by Wm. E. Blatz and Helen Bott; *The Modern Baby Book and Child Development Record*, by John E. Anderson and Florence L. Goodenough. Honorable mention is made of: *The Sex Life of Youth*, by Grace L. Elliott and Harry

Bone; *Race Attitudes in Children*, by Bruno Lasker; and *Personality Adjustments of School Children*, by Caroline B. Zachry.

The ever-increasing attention being paid to the fine art of parenthood is encouraging. Surely every book which enlightens us with regard to the priceless value of the child and the wisest methods of dealing with the child, can be regarded as more precious than fine gold. Happy are those who do not neglect to study this subject, at once so fundamental and so fascinating.

* * *

OUR PENTECOSTS

For the Christian Church and for individual Christians there can be, there ought to be, many Pentecosts. The Holy Spirit is here, waiting to fill us even now. Let us remember that the Holy Spirit is waiting, not so much to be poured out as to be poured into and upon congregations and individual Christians whenever they are ready to receive Him. In some such way, every day can witness a Pentecost in the hearts and lives of God's children.

When the Holy Spirit first came with a sound as of a rushing, mighty wind, and with tongues like as of fire, He found a worshiping company of disciples waiting for the fulfillment of the Saviour's promise. The advent of the Holy Spirit was made possible by the expectant attitude of that upper-room company of worshipers. If the Christian Church is to witness Pentecostal in-pourings during this Pentecostal year, or at any other time, it must be found expectant; ready and waiting to be baptized with the Holy Spirit.

"All with one accord in one place." Can it be said, even with all the exchanges of fraternal fellowships, that the Christian Church is of one accord? Can this be said, truthfully said, of many congregations? Is the Church of Jesus Christ of one accord in holding "first things first," and in calling upon men everywhere to repent, and accept Jesus Christ as their Saviour? Even in this Pentecostal Year, are doctrinal differences forgotten and petty controversies set aside? Is the Christian Church really expecting great things from God during this Pentecostal Year, or is the Church just talking about them? Without a deep spirit of consecration, has the Christian Church any right to expect the Holy Spirit to "fill them now" and endue them with strength and power? If He is to enter in, then worldly aspirations must go out; hearts and minds must be made clean; even our bodies must be made fit temples in which the Holy Spirit can dwell.

"Fervent in the spirit." That word "fervent" means hot, burning, glowing, being on fire, consumed with a great enthusiasm. Filled with the Spirit, on fire, those men went out at once, on the Day of Pentecost, and preached the crucified, risen Christ as the world's Saviour—their Saviour. And they literally "turned the world upside down." When the Church is really aglow, being consumed with a zeal for saving souls, for saving the world even now, then the world will see a Spirit-filled Church and Spirit-filled men and women, out of whom the dross of self-satisfaction and self-righteousness is being consumed, while they shine with a beauty that will transfigure a sin-warring world.

With a waiting, worshiping, serving Church the Holy Spirit will find an expectant Church, and upon such a Church He will place His seal of "holiness unto the Lord." Thus shall the Church of Jesus Christ have Pentecosts every day, and the world shall behold Spirit-filled men and women who are bearing on their hearts, yea, even on their bodies, the marks of the crucified, risen, glorified Christ.

—A. M. S.

* * *

"MENTOPENIA"

What is it? Well, it is a disease. According to a magazine advertisement, you can recognize it by these 7 symptoms: (1) Do you reduce the blood pressure of other folks? (2) Do you notice a complete absence of dinner invitations? (3) Do you fall asleep when you read a book or

go to a play? (4) Do you lack opinions on politics and interesting people? (5) Do you get a headache when art and literature are mentioned? (6) Do your jokes fall flat when you try them on your friends? (7) Do you get chills when driving off the first tee, before a crowd?" If your answers are "Yes," then you have mentopenia! We are told, moreover, that this is the dread disease which ruins dinners, clubs, and house-parties, that separates husbands and wives, and makes morons of your children. The same authority tells us that this disease is contagious, and that you may have it without knowing it. If you do not attempt to remedy it before it is too late, it will spell the ruin of your social and business career, and lead to other rampant forms of social calamities, such as "assererephobia" (the dread of expressing an opinion on any subject whatsoever, a disease in which the patient goes on living but is not alive); "iocophobia" (a fear of wit and satire, followed by a loss of the sense of humor); and "gnosophobia" (the fear of knowing anything interesting, which makes the sufferer more and more narrow-minded and provincial). If you are still in the dark as to just what *mentopenia* is, we disclose the secret that is *mental sterility*, and that it is said to be possible to find this debilitating disease both in the pew and the pulpit. When we remember how many folks there are today who do not read things that are worth reading, we will not be surprised that mental sterility has become epidemic in some sections. "Gird up the loins of your mind." That is Scriptural counsel—and you neglect it at your peril.

* * *

ON THE AUCTION BLOCK!

\$50,000,000! That's a lot of money. Even if this old city of Philadelphia is found to contain 2,500,000 people according to the new census, as some prophesy, \$50,000,000 would mean no less than \$20 for every man, woman and child in the city. Well, that's the size of the bribe offered to us if—and *all we need to do is just to put the old Fourth Commandment on the scrap heap*, where some folks think it belongs in this "enlightened" age! Mr. Harry Warner, big time movie magnate, is speaking to Philadelphia "business men." It appears that the City of Brotherly Love is in bad odor with the movie trust. Why? Because, unlike other very large American cities, it is "a six day town." Queerly enough, its people have continued to prefer an American Lord's Day to a Continental Sunday. How hopelessly old-fashioned! And what an outrage to prevent the poor people from spending their money in the movies every day in the week!

So, feeling his oats, as all good movie magnates should who are accustomed to talk in terms of millions, Mr. Warner reads the riot act to Philadelphia. Unless you quit this foolishness, he warns us, we shall spend no more for theatres here. Graduate out of this six-day adolescence and join Sodom and Gomorrah in becoming a seven-day burg, and we'll spend \$50,000,000 to celebrate the transformation of a hick town into a modern city! (Of course, the \$50,000,000 will not be presented to our citizens; it will be prudently invested in cathedrals of the screen and temples of vaudeville, in order to enable our people to spend more of their money and thus increase the dividends of the movie magnates.)

It's a lot of money—when all we have to do is to scrap one of God's Commandments. It may be lese majeste to say that the warning of Warner was a piece of un-American insolence; we were even tempted to say it was an unspeakable vulgarity. But we shall content ourselves with saying that we hope there is enough Christian manhood and womanhood in this old-fashioned American community to reply: "We shall worry along without your money, Mr. Warner; *Philadelphia is not for sale!*"

Also, we are glad to add that the *Philadelphia Bulletin* is one local newspaper which sees how the movie trust, by letting the cat out of the bag, has helped the good cause of the Lord's Day Alliance and other religious forces in maintaining some sanctity for "the day of all the week the

best." Here is the *Bulletin's* wise word: "The acme of commercialization would be perpetrated if serious consideration were to be given to a \$50,000,000 bid for the relaxation of Sunday laws. Calculation of the additional profit which hotel business or moving picture enterprise, or any other interest, might make with more liberal Sunday law is an unworthy appeal. Consideration of the Sunday problem is properly based on the welfare of the community. The desire of a large section of the public for inoffensive means of relaxation, inspiration, even entertainment, recognized in the Sunday music bills which have been urged upon the Legislature in recent years, guarded in such measures against commercialization and against any interference with the religious use of the day, has a reasonable and fair appeal to the determining opinion of the City and State. But the mercenary appeal is unworthy and unfortunate as well in that it tends to confirm the charge of the Sabbatarians that the protest against the 'blue law' is selfish and profit-seeking."

This sounds good—but what fills us with a measure of chagrin is the report of the "uproarious applause" with which the Philadelphia "business men" are said to have greeted Mr. Warner's warning. It seems we have some "business men" in this town who would applaud almost anything.

* * *

The Parables of Safed the Sage

THE PARABLE OF FORT DONELSON

I have a friend who is a Major in the Regular Army, and he called me up, saying, I am instructed to go to the site of Fort Donelson, and to plan for a Government Reservation and a National Park, and thou mayest go with me on a Two Days' Inspection.

So we went together, and we met the Engineers and the Surveyors, and we tramped through the Woods that have heavily overgrown the place. And we found all the Trenches about as Good as New.

And my friend said, The plans here were well made. Here do the two mighty rivers, the Tennessee and the Cumberland, flow very near together, being only Twelve Miles apart. And here are two forts, the one on each river, Fort Henry on the Tennessee and Fort Donelson on the Cumberland, the forts being on the inner banks so that the two garrisons could reinforce each other. And they were amazingly well fortified, and their fortifications are there unto this day.

And I said, If I remember correctly, the two armies did much of fortifying in the beginnings of that war, and then for a long time did none, and then began again and fortified, but not so much.

And he said, Here were intrenchments for Twelve Thousand men, and Robert E. Lee would not have had half as many ditches for Seventy Thousand men.

And I said, It had been better for him now and then if he had had even less.

And he said, These trenches are admirably planned, by officers who had studied in West Point, and it was the West Point men on both sides who actually fought the war to a finish; and they knew just how to build a good fort; but they laid out more miles of trenches than the whole Southern army might have defended.

And by the time we had walked around them, I agreed with him.

And we found the trenches in remarkably good order, as if no one had visited them since General Grant said Unconditional Surrender. And we came to the Water Battery, and I beheld what Grant was up against, and what it was that fooled him when he said that he would sail down the Tennessee and up the Cumberland and capture

Fort Donelson as he had captured Fort Henry and be only two days about it. For at the end of two days' fighting General Grant was a badly whipped man, and the gunboats were just about out of commission. And I understood that battle after I had fought the ground over many years afterward. And I learned many things.

But this I learned that is good for men in business to know, and for Men of God in the pulpit to know, and for men everywhere to know, that it may be a source not of strength but of weakness to dig and fortify more trenches than the army of occupation can hold and defend. For

after Fort Donelson had beaten General Grant, it had to surrender to him. And I have seen things like unto this in other spheres than the army.

For I once heard a Village Cynick who addressed a Young Preacher who had announced a most ambitious theme for his sermon, and he said, Young man, thou didst bite off more this morning than thou couldst chew.

And I, having been at Fort Donelson, would have said, Thou hast fortified more miles of trenches than thou canst occupy and defend. But we should have meant the same thing.

To Boys and For Boys

Address of HERBERT HOOVER, President of the United States

(Delivered on the Occasion of the Twentieth Anniversary of the Boy Scouts of America)

We meet this evening under the cloud of deep sadness. Since many of you started your journey to Washington, the most beloved of Americans has passed into the great beyond, and in determining not to cancel this occasion your committee has acted in the spirit of William Howard Taft, the first honorary president of the Boy Scouts, who with a life-long, open-hearted devotion to boys would have insisted that your work should go forward, had he been here.

This occasion commemorates the twentieth anniversary of the Boy Scouts, and it is indeed in keeping with the true tribute to his great spirit whose name graced your first anniversary.

You have met in the special interest of boys. I am a willing ally in that interest. There is no feeling of exclusion of their sisters from our concern but their similar problems are to be considered elsewhere.

Together with his sister, the boy is the most precious possession of the American home. I sometimes think that one of the sad things of life is that they will grow up. Literature and lore have established our boys in varied relations to life; as a growing animal of superlative promise, to be fed and watered and kept warm; as a periodic nuisance; as a joy forever; as the incarnation of destruction; as the father of the man; as the child of iniquity; as the problem of our times and the hope of the nation.

In any event he is a complex of cells teeming with affection, filled with curiosity as to every mortal thing; radiating sunlight to all the world; endowed with dynamic energy and the impelling desire to take exercise on all occasions. He is a perpetual problem to his parents, and the wisdom in his upbringing consists more often in the determination of what to do with him next rather than in what he shall do when he goes out into the cold world.

The problem that we are considering here is not primarily a system of health or education or morals. It is what to do with him in his leisure time that will, of course, contribute to his health and his education and his morals, but in the main what will direct his interests to constructive joy instead of destructive glee and will yield him constructive joy for the balance of his life.

The Declaration of Independence calls special attention to him and his sister in the reference to the inalienable right to liberty and pursuit of happiness. At least in the practical workings of the republic we find it easier to realize these rights for boys than we do for the grown-up, tax-paying citizen.

As civilization becomes more complex, and as the number of human beings per acre increases, as we live more and more in towns and cities than in the countryside, and as the necessity of submitting to all forms of mechanical device carries us further and further from the simpler and more primitive forms of life, we are unconsciously decreasing liberty for boys and diminishing the opportunities for pursuit of happiness, because the boy is a primitive animal and takes to primitive life. His true life should be one of discovery, adventure and great undertakings not to

be found in either the squalor of the tenement house or the drawing room of palatial apartments.

The Boy Scout movement has opened for him the portals to adventure and constructive joy by reviving the lore of the frontier and the campfire; by establishing contacts with the birds and sometimes with the bees; by matching his patience to the deliberative character of fish; by efficient operation of the swimming hole, and by peeps into the thousand mysteries of the streams, and the trees and the stars. And, it is more than this. By the promotion of sense of sportsmanship it builds character. Contest and competition with zeal but without unfair advantage and without bitterness; restraint that remarks nothing of others which cannot be at once forgiven; willingness to subordinate one's self into the team work for the common aim—that is sportsmanship.

There cannot be boy scouts without organization and leaders. And by leaders I include particularly those devoted men who as troop leaders become the inspiration and friends of boys and upon whom rests the responsibility of actually administering constructive joy.

Through its organization our boys learn of discipline, they learn the unity of effort, cooperation and the democracy of play and work, they learn of the duties and satisfactions of service. All of these are the foundations of life, the basis of liberty and happiness, the safeguards against destructive joy in the grown-up life hereafter.

The priceless treasure of boyhood is his endless enthusiasm, his store of high idealism and his fragrant hopes. His is the plastic period when indelible impressions must be made if we are to continue a successful democracy. We assure ourselves that the cure of illiteracy and the fundamentals of education is the three R's—readin' ritin' and 'rithmetic. To this we must add one more R and that is responsibility—responsibility to the community—if we are not to have illiteracy in government. The conviction that every person in the Republic owes a service to the Republic; that the Republic rests solely upon the willingness of every one in it to bear his part of the duties and obligations of citizenship is as important as the ability to read and write—that is the only patriotism of peace.

The idea that the Republic was created for the selfish benefit of the individual is a mockery that must be eradicated at the first dawn of understanding. It is true that many of our schools have recognized this obligation. It is true that our teachers are guiding our children in the first steps of democracy, but I know of no agency that can be more powerful in support of this purpose than the Scout Movement. If we look over the Republic today we find many failures in citizenship—we find many betrayals of those who have been selected to leadership. I cannot conceive that these failures would take place if every citizen who went to the polls was a good "scout" and every official who was elected had ever been a real Boy Scout.

I give you a powerful statistic. There are about one million Boy Scouts in the United States. There is raw material for ten million more.

What About Black America?

The Thoughts of a British Visitor

By HUBERT W. PEET

(Note: The writer is a London journalist associated chiefly with inter-racial and missionary news, who has been visiting the United States to study the Negro situation and Negro education. In sending us this article he says, "A visitor may make criticism and statements which may seem too sweeping and which a longer residence might modify. On the other hand, the newcomer, free from prejudices and tradition, may see things ignored by people on the spot, just because they are so familiar.")

I have deliberately chosen the title "Black America" for this short record of impressions of the Negro in the United States, for one of the chief things that has been brought home to me is that the Negro, first of all, looks upon himself as an American citizen. His interest in Africa is hardly more than that of the average Englishman concerning the land of the Saxon, Norman and Dane from which he has sprung. I doubt whether white America fully understands this. The Negro tried to evidence his American solidarity during the war, and such discontents as he now has—I will not seek to exaggerate them—are largely due to the fact that he feels his citizenship is not sufficiently realized.

On the other hand, there is obviously a general recognition of the arrival of many individual Negroes in cultural matters. Dr. Alain Locke, the first Negro Rhodes scholar; Dr. E. E. Just, the biologist, both of Howard University; Dr. Charles W. Johnson, the sociologist of Fisk; and that saint of science, Dr. George Carver of Tuskegee, are accepted in their respective fields. In music, poetry, literature and the drama no one withholds praise of Mr. Paul Robeson, Mr. Roland Hayes, Mr. Countee Cullen, Mr. Walter White, Dr. duBois, and a score more—including some of the wonderful actors in "The Green Pastures"—because they are colored. They are accepted as artists.

Yet Dr. R. Nathaniel Dett, the accomplished composer and conductor of the Hampton Choir (which we are shortly to welcome in London), told me that at a Washington concert not long ago, an elderly lady exclaimed after watching the girls, "Why, they've all got straight legs!" He found the remark was serious. This lady's ideas of Negro girls and women were based on her acquaintance with those reared in poverty in slavery days, among whom rickets and crooked limbs were common. She had never met an educated Negro, nor had she grasped the rapid progress of the race. I gather her ignorance is not as exceptional as it should be.

Considering that it is only a little over sixty years since Emancipation, I am astounded at the accomplishments of colored America, not only of such men as I have already mentioned and of its Booker Washingtons and its Motons, but by so many of its rank and file.

I have had many a talk with students in Negro schools and colleges, and I find little difference in their outlook and interests from those of white students. A group of girls at Atlanta University, for instance, some of whom were training as doctors or missionaries, but most as teachers, cross-examined me about India, the color bar in England, and whether a bad or good impression of the Negro was created by jazz music. They wanted to know what American poets were read in England, what had happened to Lawrence of Arabia, and how the British Labor Party was progressing.

Everywhere there is a thirst for knowledge and education, and I admire the way in which so many of the rising generation

are devoting themselves to teaching. And what wonderful schools they have—wonderful in the sense of the fine modern equipment I found, for instance, at Spelman College, in the multitude of courses at Tuskegee, or in the community work of Penn School, on St. Helena Island. And wonderful, too, in the way rural teachers, such as those I have seen in Alabama, Georgia, and the Carolinas, are making the most of the humble buildings and poorest

tain if the American people are going to make an economic class system based on race. It is still assumed that the colored man is to be left on the lowest rung of the ladder. Labor unions in general have never yet heartily received the colored man nor endeavored to organize him."

A leading white friend of the Negro race told me, "White labor must frankly recognize that it must organize all the workers on a class basis and not a race basis, if a clash is to be avoided." While repudiating entirely anything like "class warfare," I believe this is profoundly true, and especially true in the Southern States. The situation will be greatly eased by the ending of the present economic depression, but harmony, even in prosperity, will only be achieved by a broader outlook than at present obtains on the part of most white workers. The American Federation of Labor is sound in its maintenance of the principle of "no discrimination," but it could very well have a little more missionary enthusiasm in the matter.

I admire the progress in business and professional life being made by the Negro, especially those who live in the North or have migrated thither. Yet I feel the colored man is essentially a child of the sun. Just as white children reared in the tropics are usually inferior in physique and capacity to their parents, there is, I believe, a tendency for some deterioration to overtake the urbanised Negroes of coming generations, raised under cloudy skies, and chilled in spirit as well as body by the rigors of the climate. Doubtless they will adapt themselves, but at the cost, perhaps, of losing something of their spiritual gifts which many of their own leaders feel is the greatest contribution they have to give to humanity.

The religious spirit in its best sense is still strong in the Negro community. But the younger generation is questioning and searching just as are their white brothers and sisters. "To be bred at Oxford or Cambridge is not enough to make a man a minister of Christ," as George Fox truly said, but I wish there were greater evidence of more of the race giving time to study so that they may become definitely spiritual leaders and teachers.

To encourage and make possible such studies are ways in which white Christians can render great aid to the still very powerful Negro Church. As a fine colored man said to me, "The Negro is a man of faith, and because of the suffering he has gone through he goes direct to the centre of faith. If he can be trained before he becomes morally confused, he should become a great infiltration of power to the whole Christian Church."

I have been cheered by the work of the agricultural colleges and of such men as Mr. Benjamin Herbert of Georgia State College, and of that fine army of men and women agricultural and home demonstration agents, which should tend not merely to keep their race on the land, but to show that in agriculture not only the finest work for mankind may be accomplished, but in its progress scientifically the finest minds may be developed. And here, too, the white race must learn from the colored.

I do not want to harp on the question of race discrimination, although I have seen much to distress me. I fully realize there are difficulties; but need there be so much unfairness? For instance, if the Negro is charged the same fare on the railway, must he not be given as good accommodation? Must the educated and well-behaved always be kept in a state of nervous tension, because of the uncertainty as to how they will be treated while traveling or in public places?

LIFT ME UP

Out of myself, dear Lord,
Oh, lift me up!
No more I trust myself in life's dim
maze.
Sufficient to myself in all its devious
ways
I trust no more but humbly at Thy
throne
Pray, "Lead me, for I cannot go
alone."

Out of my weary self,
Oh, lift me up!
I faint, the road winds upward all
the way;
Each night but ends another weary
day.
Give me Thy strength, and may I be
so blessed
As on the heights I find the longed-
for rest.

Out of my selfish life,
Oh, lift me up!
To live for others, and in living so
To be a blessing, wheresoe'er I go,
To give the sunshine, and the clouds
conceal,
Or let them but the silver clouds
reveal.

Out of my lonely self,
Oh, lift me up!
Though other hearts with love are
running o'er,
Though dear cries fill my lonely
house no more,
Though every day I miss the fond
caress,
Help me to join in others' happiness.

Out of my doubting self,
Oh, lift me up!
Help me to feel that thou art always
near,
That though 'tis night and all around
seem drear,
Help me to know that though I can-
not see,
It is my Father's hand that leadeth
me. —Selected.

equipment, and the manner they are being aided by Rosenwald Funds and Jeanes Supervisors.

The Negro will not fail the white folk who see that he receives the best education of which he is capable. And that means the best available. And I would suggest that we white folk in the Old and New Worlds would gain by further extension of the Tuskegee and Hampton spirit and method for our own sons and daughters.

The Negro is progressing fast. But I admit I cannot quite see clearly the economic situation which is likely to arise as he proves his fitness for any job. I share a little the uneasiness of Dr. Mordecai W. Johnson, president of Howard University, that thoughtful and spiritual leader of his race, who said to me, "It is not yet cer-

My greatest shock in America was when I traveled one night from a North Carolina city to Richmond, Va., by the same train as a cultured colored teacher—a university graduate, a student of an English college, a worker at the International Labor Office at Geneva, and one with whom I had many white friends in common. I found that not only would it have been impossible to find a restaurant where we could have had breakfast together, but that even if I had done so, it would have been an illegal act. The school chapel at Hampton has to be declared a private place, so that white and colored may sit together to worship without breaking the law.

When I told a lady working in the office of an organization interested in Negro education that I had been staying with Negro friends, some of whom my wife and I had been proud to entertain in our own home in London, she exclaimed, "You don't mean to say you have slept in their homes and have actually eaten meals with them? I can't understand it!"

Nor could I understand her. I found in those Negro homes the same books (or better), the same conversation (or better), the same interests (or wider) that I had met with in many white American homes. I realize at the back of this banning of social intercourse is primarily the fear of inter-marriage. I have asked leading members of the colored race what is their attitude to this question. "The question never enters our minds," they frankly stated. And one, at least, added, "The whites look upon us as an inferior race. Well, we have our race pride. We are too proud to marry into a white race that holds such opinions." The question of inter-marriage is not one which this generation or the next need

THE KEY

Why cast the soul in cage of gloom,
Fast seal the door with doubt,
When faith, the master key, unlocks
And lets the prisoner out?

Released, faith gives it worlds to
own,
Its spirit to express;
Why cage it, then, in world like this,
When it can heaven possess?

—Meta Bauman Mathes.
Youngstown, Ohio.

consider. When it really does arise it will have ceased to be a "problem."

Discrimination against the Negro as regards the exercise of the franchise is part of the larger question of American politics. Speaking as a friendly observer from another land, I would suggest that the promotion by one or other of the old parties, or of a fresh party which may arise, of a far-reaching new political program would be likely to arouse such a renewed interest in politics that the votes of all citizens, irrespective of color, would be eagerly sought by the contestants for the support or defeat of the proposed measures. It would be essential, however, that the Negro question as such should not figure as a plank in any such program. He must be a citizen with other citizens.

"I'm afraid a good many of my people like to be petted and treated as children. We must learn self-respect," a very successful Negro business man in Chicago remarked to me. I think he was correct.

Increasingly his race is learning to have a proper conceit of itself, but the other attitude often remains.

Hitherto, perhaps, the Negro has been inclined to let the friendly Northern white man be his spokesman. Now he is becoming his own. His inferiority complex (blessed phrase, which we use so glibly when we cannot explain an attitude!) has recently made him often intolerant of mixed white and black staffs at his bigger schools. But there seems a welcome change in the realization that such staffs give a unique opportunity for the races to mix and to get to know one another. But—and rightly—he asked that the white men and women shall be his co-helps, even his leaders; yet not imposed from without, but chosen by himself. Some valiant old workers for the Negro have to learn the hard lesson that in future their part will be to learn to work with him.

Co-operation is being finely fostered by the Inter-racial Movement, and its work is one of the most hopeful activities in the United States. The permeation of the spirit it engenders will solve the Negro problem—which is as much a white as a black one. As one Negro said to me, "We can't see our way through. We must live it through." And so too must the white race. Matters must not be forced, but the American public, and the Christian public especially, must see that there is steady movement forward.

I share the belief of Dr. Moton expressed in a talk I had with him at Tuskegee. He said, "I believe God is making of America a great laboratory for working out through the black and the white races the great problem of human relationships. If they can live together in the United States, they can live together anywhere."

A Letter From London

By HUBERT W. PEET

Back to Bulk

The old-fashioned novel in the days of Dickens and Thackeray was much longer than novels have been in recent years, and it looked as if the general desire for brevity had come into the realm of fiction, but it would seem as if there is to be a reaction and once more the big novel is to have its day. Last year Mr. Priestley's "Good Companions" proved to be a long book, although there must be few readers who would not wish it to be longer. Another great book, "All Our Yesterdays" by Mr. Tomlinson, runs to 539 pages, but not one of them is too many. And now it seems that Mr. Hugh Walpole's novel of Cumbrian life is to have 735 pages. This sudden change in taste carries with it certain consequences. The writer must have a large design and a full range of characters. He will have a much larger canvas upon which to paint his picture and much more leisure. Everything depends upon whether the novelist is able to supply the largeness of treatment, but if there are writers available such as Priestley and Tomlinson there will not be wanting readers who will be glad to take the time over one book which they have been in the habit of distributing over three.

An American Methodist Pressman at the Naval Conference

Dr. H. E. Woolever, of Washington, who is the first representative appointed by the American Methodist Church to such a gathering as the Five Power Naval Conference, spoke at Wesley Chapel upon the relations between America and England. He said that he had come to know the English better since he had been on this visit. He spoke of the way in which there can be no great world project today that does not affect the Americans as much as

the British. He had recently been in the home of Francis Asbury, the greatest Englishman ever sent to America. That visit brought home to him the fact that they in America were but young, but as compared with a country such as Egypt, the English people were young also. But the Americans were conscious of a future that is potential with mighty possibilities. The Church in America has become aroused in this matter. The Methodist people in America stand for social betterment and for seeing Jesus Christ regnant in the whole of the life of the nation. "The day will surely come," he said, "when war will be no more, and when there will be fraternity, confidence and brotherhood among men. But it will only come through those spiritual powers which suffice to transform men by changing their minds and hearts."

The Last Notes of a Great Pastor

After fifty years in one pulpit, Dr. R. F. Horton preached in Lyndhurst Road Church for the last time as acting pastor on March 16. I heard him at the morning service. He had grown white with the years but he looked strong and well, and in his preaching there were no signs of decay. He had already said his "farewells"; on that Sunday he said no word of parting, but left with his people the counsel that they should love the brotherhood, that is, their fellow-members in the Church, and from that love move outward to the love of mankind. This was the Christian way, not an easy way. It would be far easier to make a creed into a test. But the real test of the Christian life was whether or not a man could keep his own strong convictions and still love a heretic. It was a beautiful sermon in its tone and style; a fittingly calm cadence to a long ministry. On the notice sheets it was announced that the new minister, Dr. Short,

a very gifted and promising preacher, would be inducted on the following Thursday; on the Wednesday, the day before, the paper announced, Dr. Horton visits in Upper Park and Parkhill Roads. And so ends a great pastorate, which remains for the preacher and all who have shared with him an abiding possession.

Day of Prayer for Russia

Intercessory prayers were offered in most of the Churches and chapels in England and Wales on Sunday, March 16, on behalf of the suffering Christians of Russia. According to the Government regulation these prayers were not offered at any parade services of the Army and Navy and Air Force. In some Churches the subject of the sermon was a protest against the anti-God campaign in Russia. Only a few of these services could be described in the press, and it is difficult to make any general statement about the spirit and temper of the people in the Churches. It seems clear that the ministers of religion carefully disclaimed any political significance in the observance of that day. They sought to lead their people to pray that there might be a change of heart amongst the rulers of Russia so that the campaign against religion in all its forms might cease. Some of the preachers carefully warned their hearers before they prayed against the danger of inaccurate rumors of the conditions of Christians in Russia. Some of them, no doubt, like the Bishop of London, endorsed the figures which have been given of the thousands of priests and nuns murdered for their faith, but for the most part preachers were careful to say simply that the intercession should be on behalf of Christian people suffering for their faith in the face of a deliberate and ruthless attack.

The Bishop of Durham, Dr. Henson, in a sermon read on his behalf in Newcastle Cathedral, reminded the people that the Church in Russia had become a citadel of conservative obscurantism and represented the principal obstacle to progress. It was still corrupt, ignorant and intolerant. Our prayers for our Russian brethren were not only that they might be sustained and strengthened in their time of trial, nor yet only that the hearts of their persecutors might be softened and a nobler wisdom granted to the rulers of Russia, but that the Church of Russia might be given grace to learn the lessons which the Holy Spirit was teaching her, and that she might exercise and forever cast away that devilish spirit of intolerance which had so deeply saddened her recent record. At the same time it was certain, he said, that a resolute policy of rooting up religion and the morality which religion inculcated and enabled had been adopted, and with varying degrees of brutality had been pursued for more than ten years, and for those suffering under that policy prayer should be offered. Dr. Norwood of the City Temple begged his people not to let their prayers be clouded either with their prejudice or their passion concerning a political and economic system. There were protests not only from the Christian preachers but also from the Jewish Board of Deputies. If a general survey is taken of the observance of the day it will make it clear that for the most part the Churches observed the day as a day of intercession both for the sufferers and also for their enemies that their hearts might be turned.

Labor Newspapers Make a New Start

On March 17 the new "Daily Herald" made its appearance and was in the hands

of over a million readers. The Labor Party in Great Britain has achieved its success till the present time practically without any reliance upon the press. "The Daily Herald," its only national daily paper, has had a struggle for years to keep its head above water. Now a new departure has been made with the publication of the paper by Oldhams, the well known publishers, who will take 51 per cent of the shares of the new undertaking, the rest remaining in the hands of the Trade Union Congress. It is hoped that the new paper will take its rank amongst the big popular newspapers. It will have all the usual features of the popular penny press, including a free insurance scheme, coupon competitions, and other attractions, and before long it is hoped that it will have a separate printing establishment in the north of England. It is still to be an organ of the Labor Party, "a link between the executive and its membership." The tendency in the other popular newspapers is to give less and less space to political matter. Whether the new "Daily Herald" will go that way or not remains to be seen.

The Free Churches and the Drink Traffic

At the National Free Church Council, among many other public matters the drink traffic received attention, and a resolution was passed in the following terms: "The assembly would impress upon His Majesty's Government the urgent necessity of prohibiting the sale of intoxicating liquor to the indigenous inhabitants of any Crown Colony or other territory connected with the British Empire or to the inhabitants of any territory over which Britain holds a mandate under the League of Nations, and the export of intoxicating liquors from

Great Britain to any States where Prohibition has been enacted."

It is to be noticed that for the first time in these resolutions the Council spoke of the need of "educating public opinion so that this dangerous traffic may be eliminated from our national life." This is probably the strongest pronouncement in the direction of Prohibition which the Free Churches have so far made. It is to be remembered when these resolutions are read that two or three months ago a group of Free Churchmen discussed the temperance policy in detail and arrived at some definite proposals. Some of these have already been embodied in the Free Church Council's resolutions, but it was not found possible at the Council Meeting at Nottingham to consider them in their full bearing. At a meeting shortly to be held they are to be considered by the leaders of the Free Church Council and the original group which met at Whitefields. Two of the proposals which have not yet been discussed by any Free Church Assembly are as follows: (1) To substitute for the present unrestricted production of intoxicating liquors a severe and progressive limitation of the output of breweries and distilleries; and (2) To make it illegal to advertise in any way any intoxicating liquor of an excisable character. It would seem as if the Free Churches have moved a little further ahead of the position which they have taken up for the last 25 years. They have always been in favor of local option, Sunday closing, and the control of clubs. But under the leadership of this vigorous group they would seem to have moved one stage nearer to the advocacy of Prohibition. It would be much too early, however, to say that the Free Churches are converted to a belief in Prohibition.

The Philosophy of Prohibition

(A Practical Remedy for a Practical Problem)

By DR. EARL L. DOUGLASS

It will be news to some people that there is a philosophy behind Prohibition. Many regard this reform as a mere expedient—a necessary evil adopted to neutralize, if possible, the effects of another evil. That Prohibition is supported by a sound philosophy of life, that it is the policy to which our country has been driven not only by the pressure of circumstances but by the relentless force of logic, is something that even the friends of this measure do not always appreciate.

There are three truths—constituting a tripod, if you will—upon which the whole Prohibition movement rests. The first of these truths is that the desire for alcohol is an acquired, not a natural, appetite and therefore has no right to exist. In fact, it exists only because of the presence in the world of a certain commodity. If we remove that commodity from the market and allow a generation for the chronic alcoholics to die off, the desire will vanish from the emotional equipment of human beings.

Our "Self-Preservation Desires"

Nature endows us with certain desires for very definite purposes. The desire for food springs from the most fundamental physical needs. The sex desire insures reproduction and furnishes a basis for the establishing of family life. The impulse to acquire such things as property, money, and goods of all sorts lies at the basis of trade and industry.

These desires are natural and morally neutral. Under certain circumstances they enrich the whole personal life. Under other circumstances they ruin it. Man has always been hard at work on the problem of how to control these natural desires, and he has learned after a long experience that natural desires cannot be anni-

hiliated, permanently suppressed, or prohibited. They must be regulated. They must be made to work to man's benefit, and not to his undoing.

The Prohibition ideal cannot be appealed to when we are dealing with natural desires. When the principle of Prohibition is used in trying to handle man's acquisitive desire and a theory like socialism or communism is evolved it produces nothing but confusion. When Prohibition is resorted to in an attempt to keep sexual desires within bounds and celibacy is accepted as the only rule for the good life, the results are far from reassuring. When the Prohibition ideal is employed to the limited extent it can be against gluttony, and fasting is praised as a measure good both for body and soul, the consequences on the whole prove disastrous.

You cannot employ the principle of Prohibition against the natural desires. These are given us for a purpose, and they must be regulated, not prohibited.

Why Apply Prohibition to Alcohol?

But the desire for alcohol is not a natural desire. It is not a part of man's natural equipment. People get the desire for alcohol by taking it into their systems. A few people, whose ancestors have been hard drinkers, seem to be born with taste already formed, but they have it because of heredity. Somebody in the past acquired the taste, and their descendants inherited not a natural but an acquired appetite.

Now, there are many things that with the passing of time man acquires, and not all these things are by any means harmful; but the alcoholic habit has for centuries proved itself so degrading that it has always been deplored and resisted. We have come at last to a machine age

where it can no longer be even tolerated. When people lived on farms and a drunken man had a whole township to stagger over, no one paid a great deal of attention to the liquor problem; but with almost twenty-five million automobiles congesting the streets and highways, we feel differently about the whole matter.

The tendencies of the natural desires to get out of leash cause men trouble enough. The modern world does not intend to take any chances with as dangerous an evil as intemperance, especially when it can be eliminated by the removal of a commodity from the market.

Strike at the Roots!

The second truth upon which Prohibition rests is that the way to control anything is to control its source. The way to keep a river from going on a rampage each spring is to build dams up in the hills and impound the freshets before they get started on their work of destruction. A dollar spent in this way may save many dollars that might otherwise have to be expended on relief and rehabilitation. The way to insure having an obedient son and daughter in high school is to begin to teach them obedience as soon as they are able to learn anything. The United States Government fought yellow fever for years, and although our army defeated the Spaniard, yellow fever defeated the army. It is now everywhere recognized that the only way to control yellow fever is to control it at the source. Twenty-five years ago there were hundreds of cases of typhoid fever in every city of any size in this country. Typhoid fever has been almost entirely wiped out because we have adopted the custom of taking the germ out of the water before people drink it rather than

trying to make them well after they have contracted the disease.

Temperance was an attempt to apply the principles of treatment to a sick patient. Prohibition is an attempt to employ the principles of sanitation against the evil itself. "Let's rescue as many as we can," was the slogan a generation ago. "Let's destroy the traffic that makes rescue necessary," says the hard-headed modern. Prohibition is simply an attempt to apply against the evil of intemperance certain principles that have been found to work admirably in other fields, and chief among these is the principle that it is better to prevent an evil by controlling its source than to try to cure it after it spreads.

An Outlaw Trade

The third principle underlying Prohibition is that you cannot trust people who made a business of pandering to human weakness. When a man takes that up as his trade he automatically puts himself outside the pale of normal human society. It took the American people many years to learn this lesson, but they learned it at last. They came to see that just as you cannot regulate the evil of intemperance

so you cannot regulate the man who promotes this evil in the community.

The liquor dealer proved a pirate. There was no law of God or man that he would respect. He reached into the home and led forth the son, and when he let him go again he was a broken and ruined creature. He kept a well-beaten path between his place of business and the houses of ill fame. He defied the best element of the community and put a saloon on every corner. He kept open after hours; he sold his wares on Sunday; he let minor children in the back door and fastened the appetite upon them long before they were old enough to vote. He elected the mayor and appointed the chief of police. He bulldozed the legislature, and allowed only such men to go to Congress and the United States Senate as he thought would serve him. He bribed judges and threatened district attorneys. He blackmailed the young man just entering politics.

At last the American people decided to put the skids under this worthy citizen and the Eighteenth Amendment and the Volstead Act were passed. Everyone familiar at all with the circumstances lead-

ing up to the adoption of these two measures knows that no one brought on Prohibition any faster than the liquor dealer himself. His countrymen weighed him in the balance and he was found wanting.

Meeting Difficulties Sensibly

Don't apologize for Prohibition. Don't let anyone persuade you that it is contrary to the best tradition of our country. It is one of the best examples in our national life of the sensible way the modern American has of settling practical problems.

Prohibition is not a mere expedient adopted by a desperate people who did not know what else to do. It is a policy based on a very definite philosophy of life: namely, that acquired appetites are excess baggage that no one should be required to carry; that the place to stop an evil is at its source; and that you can't regulate the conduct of men who make a business of degrading their fellows. The plea for temperance instead of Prohibition is the plea that we return to nineteenth century methods in the handling of a twentieth century problem. Temperance movements are as out of date as chewin' tobacco or hoop skirts.

NEWS IN BRIEF

MORE LOVE TO THEE, O CHRIST!

Memory Hymn for May

More love to Thee, O Christ!
More love to Thee;
Hear Thou the pray'r I make
On bended knee;
This is my earnest plea,
More love, O Christ, to Thee,
More love, O Christ, to Thee,
More love to Thee!

Once earthly joy I craved,
Sought peace and rest;
Now Thee alone I seek,
Give what is best:
This all my prayer shall be!
More love, O Christ, to Thee,
More love, O Christ, to Thee,
More love to Thee!

Let sorrow do its work,
Send grief or pain;
Sweet are Thy messengers;
Sweet their refrain,
When they can sing with me,
More love, O Christ, to Thee,
More love, O Christ, to Thee,
More love to Thee!

Then shall my latest breath
Whisper Thy praise;
This be the parting cry
My heart shall raise,
This still its prayer shall be,
More love, O Christ, to Thee,
More love, O Christ, to Thee,
More love to Thee!

—Elizabeth P. Prentiss, 1869.
Theodore E. Perkins.

IMPORTANT ANNOUNCEMENT Theological Seminary

The students of the Middle and Junior Classes, who are ready to fill vacant pulpits during the summer vacation or to assist ministers in their parish work through the whole or part of the vacation, have given me their names. I shall be pleased to enter into correspondence with ministers or Consistories of vacant congregations or charges with a view to giving students of the seminary work in the active pastorate. The whole period of vaca-

tion extends from the second week of May to the second week of September. The conditions so far as the students are concerned could easily be met by the congregations.—George W. Richards, President.

NOTICE

The 105th anniversary of the Theological Seminary at Lancaster, Pa., will be held May 4 to 7, 1930. The baccalaureate sermon will be preached on Sunday morning at 11 o'clock in Santee Hall by Professor Irwin Hoch DeLong, D.D. The sermon to the graduating class will be preached on Tuesday evening at 8 by the Rev. Dr. Douglas Horton, of Brookline, Mass. At the meeting of the Historical Society on Wednesday morning at 9.15 the Rev. Henri L. G. Kieffer, D.D., will read a paper on the diaries of his father, the Rev. J. Spangler Kieffer, D.D., LL.D. At 10.45 the Alumni Association will meet and at 11.30 the graduating exercises will take place. The alumni luncheon will be at 1 P. M. of commencement day in the Seminary refectory.—George W. Richards, President.

St. Paul's Classis, Pittsburgh Synod, will convene in Grace Church, Buffalo, N. Y., on Monday, May 26, 1930, at 7.45 P. M.

We are glad to receive the news that our good friends, Dr. and Mrs. D. B. Schneider arrived safely in Sendai, Japan, on March 11.

In Zion Church, York, Pa., Rev. J. Kern McKee, D.D., pastor, the Holy Week guest speakers are: Revs. Paul I. Yoder, M. R. Fleming, D.D., and J. Walter Hogue, D.D. "The Story of the Cross" was rendered by the choir Palm Sunday evening. Holy Communion, Easter Day. A cantata will be given by the choir in the evening.

Zion's Classis will convene in annual session in Salem Church of the Dover, Pa., Charge, Sunday, May 11, at 7.30 P. M. Upon adjournment Sunday night a recess will be taken until Tuesday morning, May 13. Anyone having business with Classis will please note the omission of the Monday session.

Rev. William H. Erb, 671 George St., Norristown, supplied the pulpit of Wentz's

PROF. DAVID VAN-HORNE, D.D.

REV. W. WALENTA, D.D.

ELDER H. M. HOUSEKEEPER

MRS. FRANK WILLIAM TESKE

The "Messenger" regrets to learn of the passing of four faithful servants of the Church. Dr. David Van-Horne, aged 93 years, passed away Saturday morning, April 12, at his home in Amsterdam, New York. Services were conducted Wednesday afternoon, April 16. Dr. Van-Horne was an honorary president of Central Theological Seminary and was widely known throughout the Reformed Church. Dr. W. Walenta, of Emanuel Church, Woodhaven, Long Island, N. Y., died Friday morning, April 11. His body lay in state in the Church on Palm Sunday afternoon and services were held on Monday, April 14, at 2 P. M. Elder H. M. Housekeeper, of Phila., Pa., passed away peacefully while asleep on Palm Sunday evening. He was an active member of Trinity Church and a liberal supporter to all the Boards of the Church, and of the Church at large. Word has just reached the "Messenger" office of the death three weeks ago of the wife of Rev. Frank William Teske, pastor of the Fourth Church, Harrisburg, Pa. Fuller obituaries will appear in early issues of the "Messenger."

Church, Worcester, Pa., March 30. He delivered the Lenten message in Christ Church on Wednesday, April 2; and on April 6, he supplied the pulpit of the Bethany Evangelical Church of Norristown. Rev. Mr. Erb is available for engagements for supply preaching.

On Palm Sunday and several evenings of Holy Week the editor of the "Messenger" is serving at Christ Church, Latrobe, Pa., Rev. Ralph E. Hartman, pastor. On Good Friday he will speak at the Union Lenten services in Norristown, Pa., and on Easter he will conduct the Communion

services in St. Andrew Church, Allentown, Rev. Robert M. Kern, pastor.

Trinity Church, Phila., Pa., Rev. Purd E. Deitz, pastor, at the Neighborhood Noontime services during Passion Week has had the following visiting ministers: Revs. Floyd W. Tomkins, S.T.D., Milton Harold Nichols, D.D., and John Kern McKee, D.D.; on Thursday, Rev. Clinton H. Gillingham, D.D., will bring the message and on Friday, Rev. Carl C. Rasmussen, D.D., will be the preacher.

Another good friend has been gracious enough to remember Miss Agnes Wolfe, teacher in Bowling Green Academy, Kentucky. Mrs. Sarah Long, of Perkasio, has sent her \$10, which will be greatly appreciated. Mrs. Long has always been greatly interested in causes which the Church sponsors and was interested in reading in the "Messenger" about Miss Wolfe.

In the West Manheim Charge, Hanover, Pa., Rev. E. M. Sando, pastor, Holy Communion is being observed as follows: Bethel, Palm Sunday; St. David's, Easter; St. Paul's, April 27; and St. Bartholomew's, May 4. On Mar. 1 the pastor observed the 10th anniversary of his present pastorate. During that period the pastor has baptized 396 persons; united 131 couples in marriage and officiated at 200 funerals.

The London Naval Conference was notable, among other things, for the profound impression made by American femininity—the wives, secretaries and stenographers who accompanied the American delegates. Among these was Miss Esther S. Schucker, of Pittsburgh, a Reformed Church girl, who is secretary to U. S. Senator David A. Reed. Miss Schucker reports many interesting experiences in Great Britain.

The artistic Lenten bulletin of Christ Church, Altoona, Pa., Rev. Charles D. Rockel, pastor, announces the Lenten self-denial offering goal as being \$1,315.34. The Wednesday noon Lenten speakers were: the pastor, Revs. J. E. Skillington, D.D., Harry L. Saul, Frederick Eyster, Herman Kaebnick, D.D., Lansing Bennett, and Raymond C. Shindler. On Thursday of Holy Week an "Upper Room" Communion service will be observed.

In Salem Church, Hellers, Pa., Rev. Fred D. Pentz, pastor, during Holy Week the Preparatory service was held Wednesday evening; Holy Communion is being observed Thursday evening, April 17. Good Friday services will be held. Special sermon and Holy Communion on Easter Day. The basement, which was recently improved by the Sunday School, is now occupied by the Beginners', Primary, and Junior departments. The S. S. is growing rapidly and the main room was greatly over-crowded.

In St. Peter's Church, Zelenople, Pa., Rev. Dr. J. H. String, pastor, Rev. E. H. Laubach was the preacher Wednesday evening, April 9; Rev. W. Lamont McMillan preached on Wednesday evening of Holy Week, and Rev. James E. Lutz will bring the message Thursday evening. Confirmation was held Palm Sunday. "The Easter Dawn," by Wilson, will be given Easter evening. Holy Communion will be administered at the early morning and regular morning service Easter Day.

The Missionary and Stewardship Committee of East Ohio Classis, Rev. Otto J. Zechiel, chairman, sent the following message to the members of that Classis: "Just ahead of us lies the best week of the year. On Easter Sunday and on Palm Sunday the attendance is likely to be the largest of the year. At that time people will give. They expect to give. Just when the Master gave most—His life, and the full assurance of life—His people are willing to give also. At a time like that, is there anything out of the way in a pastor making a fervent appeal for Benevolences?"

Bethany Church, Cuyahoga Falls, O., Rev. J. Theodore Bucher, pastor, will hold an All-Reformed Easter Rally, Easter eve-

ning, 8 o'clock, in the Akron Armory, with Dr. C. E. Schaeffer, president of General Synod, as the speaker. There will be a combined choir of 200 voices to render special music. The pastor spoke at the Noon Day service held Wednesday, April 16, in the Congregational Church. A Good Friday service at 7.30 P. M. will be held, preparatory to the Holy Easter Communion. Reception of new members Easter.

The spring meeting of the Men's Social Union, Philadelphia, will be held on Tuesday evening, April 29, at 6.30 P. M. in Christ Church, on Green St., below 16th. The dinner will be followed by a program consisting of several brief addresses by guests. The speaker of the evening will be Dr. Arthur C. James, of the St. Andrew M. E. Church, Philadelphia. Mr. Samuel Read will render several selections on the xylophone. Members and prospective members are urgently requested to be present.

The "Messenger" is sorry to learn of the illness of Miss Alliene S. De Chant, of Hanover, and trusts for a speedy return of good health. Miss Adeline Beecher, of Lancaster, will be our "Birthday Lady pro tem."

Dr. Archibald H. Rutledge, head of the English Department of Mercersburg Academy, received the John Burroughs Memorial Award, conferred April 5 at the American Museum of Natural History, New York, for the best nature writings of the year. This is the fifth year for the bestowal of this coveted medal, former winners being Ernest Thompson Seton and William Beebe. The award to Dr. Rutledge is most pleasing to his many friends, who have revelled in his charming stories of the wild life of the Southern plantation and his marvelous descriptions of the fields and forests. He ranks high among America's writers, and this distinction is richly deserved.

Rev. Oliver K. Maurer, pastor of St. John's Church, Red Lion, Pa., conducted the vesper service at Hood College on April 6. The sermon subject on this occasion was "What is in Thy Hand?" Dr. Jacob Rupp, field secretary of Foreign Mission Board, conducted the services in St. John's Church on Sunday evening during the pastor's absence, giving the illustrated lecture, "The Reformed Church in Action." Within the past 2 weeks Rev. Mr. Maurer has served as judge in a debate between the Red Lion and West York High Schools, and also in another between the William Penn High School, of York City, and the Lebanon High School.

First Church, Indianapolis, Ind., Rev. C. J. G. Russom, pastor, issued a very helpful Church calendar from Jan. 1 to Pentecost, June 8. January was "Prayer Month"; February, "Worship Month"; March, "Stewardship Month"; April is "Enlistment Month"; May will be "Church Month" and June, "Pentecostal Jubilation Month." On April 6, a Biblical drama was presented in the evening. Confirmation was held April 13. Holy Communion will be celebrated Easter Day. The evening service will be one of music. April 27 will be "Assurance Sunday," with Children's Night in the evening. Mother's Day will be celebrated May 11, and Father's Day on May 18. May 25 will be Young People's Night.

In First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, on Mar. 27 at 7 P. M., 47 men gathered in the social room and partook of a sumptuous supper served by the W. M. S., after which the meeting was addressed by Hon. Grover Jones, judge of the Juvenile Court. During the following business session, a club was organized to meet once each month. The Intermediate department of the Sunday School has organized a 6-piece orchestra and is furnishing some special music for the services. Confirmation on Palm Sunday. The pastor assisted Rev. J. A. Palmer in a week of special services in Heidelberg Church, Thomasville, April 7-12. The pas-

tor will be one of the speakers at the 3-hour Good Friday service in which all of the city Churches will unite.

April 5th marked the first anniversary of the present pastorate of Rev. L. C. Gobrecht of the Linfield-Shenkel, Pa., Charge. In appreciation of the splendid work he has accomplished, he was presented with a handsome basket of flowers by the Young Men's Bible Class. The pastor submitted a very favorable report of the activities of the past year. Many things have been accomplished toward the uplifting and the good of the community. The outstanding feature of his work is the starting of a building fund that has grown quite rapidly; it is hoped to have a new Church building in the near future. The Ladies' Aid Society has been working very enthusiastically, being responsible for the newly papered and painted interior of the parsonage. New members are to be received Easter Day.

St. John's Church, Lansdale, Pa., Rev. Alfred Nevin Sayres, pastor, issued a most artistic Lenten program. "The Fellowship of Prayer" was provided for each family. The Sunday morning Lenten sermons have been on the subject, "What the Pentecostal Year Should Do for Us." The evening services have been based on studies of famous pictures of Jesus. A copy of the picture studied was given to each individual or family group present. The Wednesday evening subject was "The Spirit of God in the Early Church." Preparatory service was held Wednesday evening, April 16, and Communion will be administered the following evening. On Good Friday, at the 12-3 P. M. service, the cantata, "The Triumph of the Cross," will be presented. On Easter Day, a 6 A. M. Dawn Service of Praise service will be held. Communion will be administered. The Church School festival will be held in the evening.

Final sessions of the 6th Annual Weekly School of Christian Education of Christ Church, Norristown, Pa., Rev. Cyrus T. Glessner, pastor, were held Wednesday, April 2. In the evening, April 6, a special service was held in honor of those who have attended the school which had been in session since last October. Rev. Mr. Glessner preached on the theme, "As the Twig is Bent." The school had an enrollment of 124, with an average attendance of 60. Members of the school were recruited from practically every denomination in Norristown. There was a beginners' group taught by Miss Elsie Weikel;

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primary group, Mrs. C. T. Glessner; junior group, Mrs. A. E. Cook; and a boys' group was instructed by Rev. Mr. Glessner. Sessions were held each Wednesday afternoon at 3.30. The 40 members of the school who attended every session during the 22 weeks it was held were appropriately rewarded for their faithfulness.

In the Maytown-Marietta, Pa., Charge, Rev. James B. Musser, pastor, Holy Communion was observed Palm Sunday in the Maytown Church. The pastor will speak at the 6 A. M. Union service held in the Maytown Church of God. Zion's Church will observe Holy Communion Easter Day. The Community Leadership Training School, of which Rev. Mr. Musser was dean, closed a successful 10-weeks' term April 10. Prof. Nevin C. Harner, of the Theological Seminary, Lancaster, delivered the address. The Women's Guild of Zion Church recently appropriated \$100 for necessary improvements to the Church, and gave \$75 to the current expense fund of the congregation. In the Maytown Church, when the Church School recently gave awards for perfect attendance, Mrs. Sue Wolfe received recognition for the 19th year. Mrs. Elizabeth Spangler recently gave \$200 toward improvements at the Church. The school room has been renovated and looks very attractive.

In Tabor Church, Phila., Pa., Rev. Edwin H. Romig, pastor, a Lenten Loyalty Crusade was held Mar. 23-April 13. Mar. 23 was Fellowship Sunday, with a goal of 100% attendance of members and friends. A service for men was held in the evening, with Dr. Calvin O. Althouse as the special speaker. Mar. 30 was Community Day, and at the women's service in the evening, Mrs. Paul W. McClintock was the speaker. April 6 was "The Day of Preparation" and the speakers were selected from the congregation. Family Night was featured with a surprise program. April 13 was Victory Sunday, with Mr. J. Edward Tomkins as the speaker. Confirmation services were held Palm Sunday. Services are being held Wednesday, Thursday and Friday evenings of Holy Week. Special Easter program will be rendered by the Church School. Holy Communion will be administered and new members received. Easter music will be rendered in the evening. A dinner for men only was given Tuesday evening, April 8, and a dinner for women only on Thursday evening. The 62 members of the C. E. Society are engaged in an attendance contest, in connection with their Loyalty Crusade.

The General Synod at its last triennial meeting in Indianapolis, Ind., in May, 1929, appointed a committee of 7 laymen, one from each of the District Synods, to make a study of the whole subject of providing adequate pensions for our aged and disabled ministers, their widows, and minor orphan children, which shall report its findings and make its recommendations to the next regular meeting of the General Synod. This committee consists of Mr. Randolph S. Meek, Eastern Synod; Mr. Millard C. Jones, Potomac Synod; David I. Prugh, Esq., Ohio Synod; Tillman K. Saylor, Esq., Pittsburgh Synod; Mr. Edward Dirks, Mid-West Synod; Mr. Philip J. Koehring, Northwest Synod; and Mr. William B. Haeussler, German Synod of the East. The second conference of the Laymen's Committee and the Board of Ministerial Relief was held on March 21, 1930, in the Schaff Building, Philadelphia. The first conference was held Nov. 22, 1929. The Laymen's Committee of the General Synod is making a very thorough study of Ministerial Relief in all its phases and its report to the next General Synod is eagerly awaited, and no doubt will be of great value in promoting the work of Ministerial Relief and in completing our Sustentation Fund.

The Reformed and Lutheran congregations of the Schwarzwald, Pa., Charge, held a series of union Lenten services on

Thursday evenings for 5 consecutive weeks. Rev. Ralph L. Folk and the Lutheran pastor, Rev. Wm. O. Lamb, sponsored the series, both preaching alternately. The theme of these services was the relation between Jesus and the world, dwelling upon the characters of Judas, Peter, Caiaphas, Pilate and Simon of Cyrene, exemplifying the traits of treachery, fear, bigotry, cowardice and service. The male chorus sang at the last service and immediately after the sermon rendered "The Old Rugged Cross." When they sang the last stanza without accompaniment, repeating the refrain very softly, the audience felt that this series of hour services had been well spent and was a great help to a proper observance of the Easter season. By the attendance and interest manifested by the community, what was undertaken as an experiment will certainly become a very interesting and instructive feature of future Lenten seasons. As a climax to these services the young people presented the Easter pageant "The Dawning" on Wednesday night of Holy Week. On Thursday night the Lutheran congregation will observe the rites of confirmation. On Palm Sunday Rev. Mr. Folk confirmed a class of catechumens. The Reformed congregation will hold several evening services leading up to the observance of the Pentecost festival.

Rev. Jacob F. Snyder, for 36 years pastor of the Emanuel Church, Export, Pa., celebrated his 96th birthday anniversary Monday, March 24, as members of the congregation, friends and relatives assembled in the Church auditorium to honor him. Rev. Mr. Snyder, one of the best known pastors in the vicinity, had been pastor of the Emanuel Church from April 1, 1868, to July 27, 1902. Upon his retirement he moved to New Kensington. Rev. Mr. Snyder greeted more than 200 friends and relatives as they assembled for the occasion. At 8.30 a well appointed luncheon was served in the parlors of the Church with an elaborate birthday cake occupying the center of the huge table. The pastor of the Church, Rev. H. A. Robb, presided during the evening and, following supper, several persons were called upon to extend greetings to the former pastor. Rev. J. L. Yearick, of the Denmark Manor Church, brought greetings from his congregation; Rev. W. S. Fisher from Delmont, and Rev. J. M. Duff recalled the time he was a student of Rev. Mr. Snyder. Rev. J. C. Gourley, retired Presbyterian minister of Delmont, extended greetings and recalled the pleasant associations and the good work of Rev. Mr. Snyder. Judge D. J. Snyder, of Greensburg, spoke at length on the splendid service rendered by Rev. Mr. Snyder during his 36 years pastorate in the Export Charge. Following Judge Snyder's talk the balance of the evening was spent in conversation among the many friends and the discussion of old times. The "Messenger" joins in cordial felicitations to this beloved man of God.

The annual conference of the Editorial Council of the Religious Press will be held at the Hotel Washington, Washington, D. C., April 29-30. The president, who is editor of the "Messenger," will preside at this gathering and the interesting program is as follows: Tuesday morning, "Can We Make a Church Paper Pay?," Dr. David M. Sweets, editor, "Christian Observer"; "Should a Religious Journal Undertake Crusades?," Dr. James E. Clarke, "Presbyterian Advance"; and a round-table conference on "Some Problems of the Religious Journalist," conducted by Dr. William J. Reid, of the "United Presbyterian." At an informal supper-conference, the discussion on "How Shall We Emphasize the Devotional Element in Our Papers and in Doing So, Guard Against Triteness and Conventionality?," led by Dr. B. A. Abbott, of the "Christian Evangelist." In the evening, Dr. Guy E. Shieler, of "The

CHURCH HYMNALS AT SPECIAL

PRICE—Any congregations desiring to secure 135 REFORMED CHURCH HYMNALS with Music, in good condition, edition of 1920, will please communicate with the following in regard to terms, etc.: Rev. Marsby J. Roth, D.D., 112 York Street, Hanover, Penna.

Churchman," will make the report of the committee appointed to Study the Motion Picture Situation; Dr. J. H. Horstmann, of the "Evangelical Herald," will make the report of the committee appointed to Study Syndicated News Letter. Dr. W. B. Creighton, of "The New Outlook," will make an address on the subject, "Thirty Years as Editor of a Canadian Church Paper." On Wednesday morning Dr. Dan B. Brummitt, of "The Northwestern Christian Advocate," will open the discussion on the subject, "Is There a Better Approach to the Circulation Job?" Discussion on, "How to Hold Official Support and at the Same Time Maintain Progressive Policies," will be opened by Dr. U. M. McGuire, acting editor of "The Baptist." Dr. A. W. Plyler, of the "North Carolina Christian Advocate," will conduct a round-table conference on the subject "Editing a Religious Weekly." After the luncheon, a joint forum of editors and selected Washington pastors will be held. Dr. Joseph R. Sizoo, pastor of the New York Avenue Presbyterian Church, and Dr. A. T. Murray, of the Friends' Church, will make addresses on the subject, "If I Were an Editor." The subject, "If I Were a Pastor," will be discussed by Dr. Nathan R. Melhorn, of "The Lutheran," and Dr. W. E. Gilroy, of "The Congregationalist."

HOOD HAPPENINGS

The building of the new dormitory is proceeding quite satisfactorily. Perhaps the peak has been reached in the number of groups of workmen who are carrying on their several tasks looking toward the completion of the whole by mid-August, or at least in time to provide for the furnishing of the rooms. The process of collecting and completing the fund necessary to pay for this building is also proceeding satisfactorily—not perhaps in a steady pull but by impulses that go forward at varying rates.

We were all much rejoiced recently over the receipt of a letter from our director, Dr. Hollinger, of Pittsburgh, announcing a proposed gift from Mr. and Mrs. Lewis A. Meyran of \$25,000 toward the fund. This is quite encouraging, especially in view of the fact that Mr. and Mrs. Meyran have not yet been able to visit Hood. It indicates a broadening of their interests in education, and we feel quite thankful that they have included the girls as well as the boys in their plan of benevolence.

The return from the spring vacation was effected without incident, and the long pull until commencement is already under way.

Among recent events of interest was the coming for two of his delightful illustrated lectures of Burton Holmes, who spoke on "Siam" on Saturday afternoon, April 5, and on "The Glories and Frivolities of Paris" on the evening of that day.

Other events of interest are the debate of April 11 between the American University and Hood, the Hood team debating at Washington on the preceding evening. The Juniors gave their annual play on the evening of April 12.

Among recent Vesper speakers have been Dr. Charles E. Schaeffer, Rev. Hobart D. McKeehan, of Huntingdon, and Rev. Oliver K. Maurer, of Red Lion. Rev. Mr. McKeehan spoke also with great satisfaction to the Frederick County Ministerial Association on the Monday following his vesper service, on the subject of "Worship."

One of the outstanding recitals of the year was that by Mr. Beryl Rubinstein, pianist. Following the formal program Mr. Rubinstein gave practically a second

request program to the piano pupils who remained to greet him and hear him further.

In view of the late date of Easter, there will be no vacation at that time other than that required by the Easter services. A Good Friday service will be held on the morning of April 18 and a Vesper service April 20. At both of these services Dr. Hugh A. Heath, secretary of the Baptist Convention of Massachusetts, will be the speaker.

—J. H. A.

SCHOLARSHIPS FOR THE AID OF COLLEGE STUDENTS

"How your list of scholarships grows," writes a prominent minister after stating he found great pleasure in perusing the new Ursinus College catalogue. Yes, the number of scholarships offered in Ursinus College has been steadily increasing. This is because here and there individuals have seen the practical way of putting a few thousand dollars to work in a way that brings quick returns. When one helps a struggling student through college, he does not need to wait long to see the results of his benevolence. The rewards in pure gratitude in these young peoples' hearts is ample reward. The writer has been administering scholarship aid to needy students for 25 years and has seen many a burden lifted from a worried youth by according him the income from a well-invested fund donated by some one for the purpose.

Persons who have founded some of these scholarships will read these lines and I want to pass on to them the expressions of gratitude that come across my desk but which are really due them.

To others who are able to found scholarships, I would like to pass on in some telling way the deep regret one in my position must suffer when he had to say "no" to some striving young person, who having done all in his power, still lacks enough means to get through. Think what a few thousand dollars devoted to this noble work will do as it goes on working down through the coming generations.

What is written here is true not only at Ursinus but at every school and every college in the Church. The costs of maintaining these institutions are increasing and the charges to students must rise correspondingly. Many students can pay the higher fees but we must keep the way open for the boys and girls who are able and ambitious but who do not have the means to attend college wholly on their own resources. Scholarship endowment presents a great open door for philanthropy. The amount necessary—from two to five thousand dollars, is a convenient unit and offers also a fine way of establishing a memorial.

—George L. Omwake.

A Letter to the Editor

Mr. Editor: Dear Sir. Several times in the past few years we have been told that a layman could do the work of our secretaries as well or better than it is now being done.

Suppose we give it a trial. My salary is \$266 per month. Taking off \$70 for house rent leaves \$190. But I will give the \$266 per month to any layman who will take my work and do it as well or better than it is now being done.

Of course he must be satisfactory to the Board and to our ministers and congregations. He can begin at any time on a three months trial.

Suppose he starts April 25. Leave Harrisburg on the Red Arrow. Arrive in Pittsburg after midnight. Spend several

hours in the station. Go to Youngstown, Ohio. Teach a Sunday School class. Address the congregation at the Church service on the Sustentation Fund. Drive 10 miles into the country for an afternoon service. Take bus to Warren. Preach in the evening. Go to Galion and Columbus Monday. Go to Lancaster, Ohio, speak on Sustentation and preach a sermon April 29. Be in Dayton next morning for Central Seminary commencement. Deliver an address and visit minister and laymen balance of week. Speak in several Churches Sunday. Go to Southwest Ohio Classis to speak Tuesday A. M. Then go to Bellevue, O., Northwest Ohio Classis.

After speaking, drive 16 miles to get midnight train in Tiffin for Lancaster, Pa., Classis. Then back to the office to catch up with a week's correspondence. This is an easy job, but you must know your "onions." Come on, layman, anybody can do it.

—Sustentation Fund.

BETHANY ORPHANS' HOME

At the quarterly meeting of the Board of Managers of the Home held on April 10, the Rev. Henry E. Gebhart was elected superintendent.

DOES PROHIBITION DESERVE TO SUCCEED

?

PROHIBITION, in the words of President Hoover, is a "Noble Experiment" which he wishes to see succeed. There are many who agree with him . . . many who are *undecided* . . . many *doubtful*.

To all, The Christian Science Monitor will address its special series on Prohibition and all will receive a hearing.

The series will bring together in a friendly, persuasive way the benefits of ten years prohibition . . . up-to-date arguments for it from every standpoint . . . well authenticated refutations of many false statements.

The articles will appear in twenty issues, starting May 5 and ending June 14. Subscriptions for this six weeks' period are offered for \$1 (4s. 2d.).

THE CHRISTIAN SCIENCE MONITOR
107 Falmouth Street
Boston, Massachusetts

The enclosed remittance (\$1.00) is to cover a subscription to the Monitor for the Prohibition Series of Articles.

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The Christian Science Monitor

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BOSTON, MASSACHUSETTS

(PRINTED IN U. S. A.)

SPECIAL REDUCTION

We are closing out the 1930 edition
of the
REFORMED CHURCH ALMANAC
and
YEAR BOOK
at 15 cents per copy.

Board of Christian Education of the
Reformed Church in the U. S.
1505 Race Street, Philadelphia, Pa.

Rev. Mr. Gebhart has been pastor of the Salem Church, Catasauqua, for the past 5 years and has been active in work among the young people. We trust he will like the work here and find a congenial family to co-operate with him.

Last Saturday evening about 45 people from the Willow Street Church, Lancaster Co., Rev. David Scheirer, pastor, journeyed over here to entertain us. They rendered several very fine selections and an Easter cantata in a very creditable manner. It was not only an enjoyable evening but also instructive to our girls and boys who are rehearsing a cantata to be rendered here on Easter Day.

On Good Friday afternoon we have a special service, consisting of reciting passages of Scripture relative to the crucifixion of our Saviour, with suitable hymns.

A class of 24 girls and boys who have been under catechetical instruction by the Rev. Mr. Slough were confirmed on Palm Sunday.

On Easter we begin the day with a dawn service which is followed by Holy Communion at 10 o'clock. In the afternoon the girls' and boys' chorus will render an Easter cantata, "The Living Christ," and the day closes with an Easter dialogue.

We extend to our many friends and congregations a Happy Easter Greeting, and trust they will not forget us with the annual donation of eggs.

—Mrs. C. H. Kehm.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

As the Easter season approaches we are reminded that this is the season of the

year when we should provide a supply of eggs for use at the Home.

For years, crates of eggs have been sent to the Home during the Easter season by individuals, Church societies and Sunday Schools.

Some were being used by the Home immediately and others were stored. One of the Allentown cold storage houses has offered to keep eggs for us without charge until such time as the Home will need them.

Enjoying this privilege we should secure a supply of eggs now while they are plentiful and cheap. The Home could use many more eggs than have hitherto been donated. We hope this year there will be other individuals and Church organizations who will send us eggs.

A SIGNIFICANT OCCASION

(The G. M. G. of Salem Church, Doylestown, Pa., becomes a W. M. S.)

Ten years ago a fine group of girls was organized into a Girls' Missionary Guild, with ten charter members. The organization was effected by that indefatigable worker, Mrs. Charles F. Freeman, of the Salem Reformed Church, Doylestown, Pa., who has remained their counselor to the present time. This group holds the unique distinction of being the first G. M. G. in the Reformed Church to be promoted into a Woman's Missionary Society. On Feb. 17, in the presence of a large number of their friends, Miss Carrie Kerschner, general secretary of organizations of the W. M. S. of General Synod, conducted a specially prepared program for the occasion, arranged by Miss Ruth Heinmiller. The theme of the service was "The Light of the World Is Jesus." On a table stood an unlighted taper. Each member of the group to be graduated was given a small candle. After appropriate singing and responsive readings the presiding officer lit the large candle and in turn the counselor and all the girls lit their candles from the larger one and retired singing "Follow the Gleam." Miss Kerschner gave an inspirational address to the graduates and the assembled congregation, outlining the history and purpose of the missionary societies, with special reference to the coming Pentecostal season. After the meeting the girls and the audience joined in a social hour, at which time an original historical

poem was read by Miss Sara Hall. The Guild history was prepared by Miss Anna Shadinger and read by Miss Margaret Myers. The group sang original songs. It was a meeting of deep significance for all who shared its blessings. At the time of graduation the Guild numbered 76 girls. The congregation now has two missionary societies, three guilds, and a mission band. These girls have done much to spread the gospel of missions in Salem Church. The "Messenger" is delighted to present the picture of this splendid group of young women on the cover page of this issue.

MOTHER AND DAUGHTER WEEK

May 11-18, 1930

Very fine program materials have been prepared. The theme for the week is to be, "Mothers and Daughters on the Adventure of Life."

The following materials are ready.

1. **A General Descriptive Leaflet**—This is a general leaflet describing all the plans and telling about the other materials and the way in which they may be used. The low price will provide for wide distribution. Includes new and unique plans for the banquet.
—6 pages. Price 2c each, or \$1.50 per hundred.
2. **A Mother and Daughter Worship Program for Mother's Day**—This can be used in any Mother's Day observance. Every person participating should have a copy.
—4 pages. Price 1c each, or 75c per hundred.
3. **Mother and Daughter Songs**—To be used at the banquet or other similar social occasions. Every "banqueteer" can be supplied at such a low price.
—4 pages. Price 1c each, or 75c per hundred.
4. **After Mother and Daughter Week—What?**—This pamphlet deals with the heart of the matter. It has suggestions for an all-year program of Mother and Daughter activities, discussion groups, etc. Quite necessary if there is to be the right "follow-up."
—6 pages. Price 1½c each, or \$1.25 per hundred.

Send order, accompanied by cash, to
The Young People's Department
1505 Race St., Philadelphia, Pa.

HOME AND YOUNG FOLKS

Little Go-to-Sleep Stories

By Mrs. Catharine Smith Brown

The Ugly Old Hen

Once upon a time an ugly old hen came upon a nest of eggs during one of her walks. She looked at the eggs and thought, "I will try to hatch out these beautiful eggs." And she did.

After a while the eggs began to crack and open, one by one, and soon the ugly old hen had a very fine brood of "yellow, fluffy, cotton-balls." When the eggs were all hatched out the ugly hen said, "Now, my children, today you must make your debut in the Barnyard Court, and you all must behave your very best, and walk in your most stately way, for you will be on review for King Chanticleer and his maids of court."

So they all started out, the ugly old hen taking the lead and cluck, cluck, clucking her children into the right path.

At last they entered the barnyard and there was old King Chanticleer and his forty maids of honor.

The ugly old hen, in order to observe the rules of Court, paused to let her children walk in first, and she strained her tiny ears in order to hear all the cries of delight the maids would utter.

The ugly old hen was so busy watching the King and his maids that she was quite surprised to hear them all begin to laugh. She turned to see what had caused all the fun and the sight that met her eyes caused her heart to miss a beat. There, in a row, swinging from one side to the other, and simply "gobbling" up the Court feed were her children. The Maids of Court laughed and laughed and when they began making fun of the features of the ugly hen's children, she noticed for the first time that instead of the neat pointed bill of her race, they all had bills shaped like shovels and their feet were large and their toes fastened together by webs. The sight was too much for the ugly old hen and when the King scolded her for stealing the

eggs of a foreign race, she died of a broken heart.

The King was very mean to the foreign children and ordered them to leave the Court. So it happened that a lovely duck from a neighboring barnyard found a lot of the sweetest ducklings cuddled in a bunch, crying because they had nowhere to go. After questioning them as to their life, she sat down and huddling them all under her wings she told them that she was their real mother and that she had gotten lost and could not find her nest anymore, and how she had cried day and night for her lost duckies in the shell.

After the little ducks stopped crying and were happy again, Mother Duck took them to her Barnyard Court and there King Drake and all his Maids of Court were overjoyed to see such a fine lot of heirs.

And Mother Duck took all the little ducklings into the Royal Dam for a swim, and they all lived happily ever after.

Moral: Do not take things that do not belong to you.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.
THE RESURRECTION AND THE LIFE

Text: John 11:25—"I am the resurrection and the life."

Easter is one of the happiest days of the year. In our section of the world it comes at the right time, about the beginning of spring, when all nature is waking up from its long winter sleep. Spring is an illustration of the resurrection, when the things which seemed dead are putting on new life. Soon the brown fields become a living green; the trees are covered with leaves and blossoms; the birds are singing; all nature is clad in its bridal robe; there is joy and gladness everywhere.

I came across a beautiful little verse not long ago which tells the story of the spring awakening in this way:

"A little brown bulb lay under the ground, Sleeping all winter, with never a sound. Springtime came, and from out the gloom Forth came a beautiful lily bloom, That rang its pure white bell to say: 'Jesus is risen.' 'Tis Easter Day!'"

Our text calls to mind a wonderful story which it is very suitable to consider at Eastertide.

You all know that at Bethany was a home where Jesus was always welcome, and which He was always glad to visit. In that home lived three of His best friends—Mary and Martha and Lazarus—two sisters and a brother.

One day when Jesus was far away Lazarus took sick. Mary and Martha sent for Him, but before He got there Lazarus had died and was buried. Martha, therefore, when she heard that Jesus was coming, went and met Him; but Mary sat still in the house. Martha said to Jesus in a half-complaining way, "Lord, if Thou hadst been here, my brother had not died. And," she added in a hopeful vein, "even now I know that, whatsoever Thou shalt ask of God, God will give it Thee." Jesus said to her, "Thy brother shall rise again." Now Martha was somewhat disappointed, because Jesus said only what so many of her friends said to her and her sister during the days of their sorrow, and she said to Him, "I know that he shall rise again in the resurrection at the last day." But she said it in a way which showed that she had not received much comfort from the thought.

Martha, like other Jews of her time, and even like many Christians of our day, believed in a general resurrection day far distant. She believed that her brother was in Sheol, the underworld, where he was in a shadowy, half real state, waiting for the far off day of resurrection.

Then it was that Jesus said to this sorrowing woman something that has changed the thought of the world with regard to the resurrection, and has brought untold comfort to millions of sorrowing souls during the past nineteen centuries. Jesus often made His greatest revelations to one or a few persons, and yet they are of world-wide significance. He did not want Martha to think of a far off resurrection day, but He wished to give her a new and comforting thought concerning the resurrection; therefore, He said to her, "I am the resurrection; and the life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die."

Jesus then asked Martha, "Believest thou this?", to which she gave a beautiful answer: "Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world." Then Martha went away and called Mary, her sister, saying, "The Teacher is here, and calleth thee." Mary rose up quickly and went out, and when she came to Jesus she fell at His feet, saying to Him, "Lord, if

A CHILD'S PRAYER

Jesus, Saviour, meek and mild,
Wilt Thou bless Thy little child?
Help me be Thine own today,
In my work or in my play.

Help me to be kind and true,
And to others try and do
As I'd have them do to me,
For I know it pleases Thee.

Wilt Thou keep me pure and good,
Help me to whate'er I should?
Take my life, O Saviour mine,
Make me ever to be Thine.

—A. I. M.

thou hadst been here, my brother had not died."

They went to the tomb of Lazarus. All of them were weeping, and Jesus wept with them. His tears were tears of sympathy, rather than tears of sorrow, because He knew what He was going to do. To Mary and Martha, Lazarus was dead; but to Jesus he was alive. Jesus comforted them by saying that he was alive. To prove that he was alive Jesus called him, and Lazarus came forth. He was bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go"; and he was restored to his sisters. Many of the Jews who saw what Jesus had done, believed on Him; but some went to the Pharisees and reported what had taken place.

Jesus had proved His declaration, "I am the resurrection and the life." On Easter morning He demonstrated that the grave could not hold Him, because He came forth from the tomb, bringing life and immortality to light. He won the victory over death and the grave. We love and worship a living Christ, and we know that death cannot conquer us.

In one of the villages of northern India a missionary was preaching in a bazaar. As he closed a Mohammedan gentleman came up and said: "You must admit we have one thing you have not, and it is better than anything you have." The missionary smiled and treated him as a gentleman, and said: "I should be pleased to hear what it is." The Mohammedan said: "You know when we go to Mecca we find at least a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave." But the missionary smiled and said: "That is just the difference. Mohammed is dead; Mohammed is in his coffin. And all false systems of religion and philosophy are in their coffins. But Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not here; He is risen. And all power in heaven and on earth is given unto Him. That is our hope."

Jesus is the resurrection and the life. During His ministry of three years, whatever He touched received life. The blind were brought to Him. He touched their dead and sightless eyes, and they saw. The deaf came to him. Their nerves of hearing were dead. He touched the dead ears, and they heard. The lepers cried after Him to have mercy on them. They were dying by inches. They were experiencing a living death. Parts of their bodies were dead and dropped off. Jesus touched the fatal disease, and life sprang back into the veins; they were cleansed and cured.

THE PASTOR SAYS

By John Andrew Holmes

If we are to dwell in heavenly mansions, we must build foundations for them while we are here below.

On three occasions, recorded respectively by Mark, Luke, and John, did Jesus show His power over death, and awakened those whose departure was mourned from the sleep of death. He went into the home of Jairus, whose daughter had passed away a short time before He came. He said to the mourners, "Why make ye a tumult, and weep? the child is not dead, but sleepeth." And they laughed Him to scorn. But He went in where the form of the maiden lay, took her by the hand and said, "Damsel, I say unto thee, Arise." And straightway the girl rose up and walked.

Another time, as He and His disciples and a great multitude of followers were nearing the city of Nain, they met a funeral procession. They were taking away the body of a young man, the only son of a widow, for burial. Jesus had compassion on the sorrowing mother and said to her, "Weep not." And He came near and touched the bier; and the bearers stood still. And He said, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And He gave him to his mother.

The other one was Lazarus, who had been in the grave four days, whom He called forth from the tomb, and restored him to his sisters. But He reached the climax when He went into the grave Himself, and with resurrection power left it empty on the third day.

I think our beloved American poet, Henry W. Longfellow, had the words of Jesus in mind when he wrote:

"There is no death;
What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death."

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

"I'M SORRY"

By Mary Starck Kerr

"Junior does a good many things he ought not to do," said his aunt, "but he is always very sorry afterwards. One evening not long ago, for instance, he wanted me to play a game with him. I told him Auntie was too tired, but he teased, and I finally yielded, but with the strict understanding that I would play it just twice, and he must not ask for more.

"He kept his word not to ask for any more, and I left the room. He seemed to have been thinking seriously, for in a few minutes he followed me, and said, 'I'm sorry I asked you to play when you were so tired.'"

"That didn't do much good," said a second aunt, "since the harm to you was already done. It is better to not do things, than to do them and then say, 'I'm sorry!'"

"Of course," said a grandaunt, "yet, in learning to say, 'I'm sorry,' Junior is learning one of the most valuable lessons in the world. The fact that he thinks of what he has done, and judges whether it was right or wrong, shows that he is considering others as well as himself. And apologizing when necessary is going to help him to do better another time.

"We ought to be very glad that Junior has begun to practice this habit, because it will help him all through his life. See how much unhappiness and friction in families might be smoothed away, if each learned to say, 'I'm sorry,' as Junior does. They are two small words, but we all know that sometimes they are the hardest words in the world to say. But don't you think those who learn to say them in childhood find it easier to say them when they are older? Every one makes mistakes, but don't you notice that those who have learned to acknowledge their mistakes overcome

them more easily than those who try to justify themselves?"

"It does help," said the second aunt, "and I think you are right about its making Junior more considerate."

"Do you know," said his grandaunt, with a twinkle, "I shouldn't wonder if he has learned this good habit from some of the older persons around him. Both aunts may have had something to do with his learning that lesson, and perhaps Grandpa and Grandma and Mother and Daddy have had a hand in it, too. His grandaunt can't be suspected, since she has not been near enough for habit-contagion, but it certainly is true that if the children see the older members of the family acknowledging their faults, and hear them apologizing for inconsiderate acts, they will soon be doing the same. I am quite sure than 'an ounce of example is worth a pound of precept'."

"I am most heartily in sympathy with the movement now on foot to provide kindergarten instruction for all of the children of our nation. A more worthy cause cannot be found. Neither can our educational system function properly without some provision for the needs of this branch of education. Our educators have too long neglected this field of endeavor."—H. Litherland, Dean of Greenville College, Illinois.

If the little ones of your neighborhood are not enjoying the advantages of a kindergarten, the National Kindergarten Association, 8 West Fortieth Street, New York, will gladly co-operate with you. Write for leaflets and information.

I WAS A COWARD

I was once thrown into the company of a very high-spirited, strong-minded woman of high social attainments; a woman of such force of opinion that a man with the limited amount of nerve that I possessed dared not antagonize.

She was speaking of the importance of table manners. "Yes," she said, "I gave the landlord of the hotel where we are boarding, a good lecture for setting an old farmer opposite me at the dining room table. I told him what was what, and that he should never do the same thing again."

I was silent. I was a coward. I felt instinctively, if not otherwise, that this was not only a wrong to the kind of society to which the old farmer belonged, but to humanity in general as well. I wanted to say something, but somehow I could not. I could not get my thoughts together to defend the old farmer, and I felt my inability even to say what I thought. Another woman at this juncture joined her and the conversation was quite earnest, as both women went on about the importance of good table manners. The other woman, however, happened to be unknown, as to character, to the first woman, or the matter might have been different. The second woman had no character at all; but still she could talk glibly about the importance of good table manners. However, as for myself, all that I could say was that I thought that there were other matters more important than table manners. But I was overwhelmed, as it were, by these two women, and the conversation went gaily on. Often since this, I have thought that were I not a coward, my words might have gone onward somewhat as follows:

Your position, ladies, is one of respectability at the expense of philanthropy; a separation of mankind into various cliques, social coteries, and the like, which generally produces friction between the so-called upper classes and the so-called lower strata of society—between the "classes" and the "masses." True, there are different classes, but true philanthropy does not take into account excellencies or deficiencies; or if

PEN PRICKS

By John Andrew Holmes

Peace like war should have some tunes to make the feet march toward it.

it does, those possessing excellencies are in duty bound to help those who are deficient.

Now, for instance, should you have felt pity, instead of contempt, for the unfortunate farmer who was not schooled in table manners, it would have shown in your face. You were perhaps not required to speak to him nor even to look at him, but had the inspiration of your face, and the inner feeling of your soul betokened the proper sympathy, he would have instinctively felt it, and it would have had its effect on him. But as it was, the scorn and contempt on your face and the feeling of disgust in your heart, had likely the opposite effect, and he probably left the table with no pleasant feelings toward the requirements of style and culture, and its effect on all mankind.

On the other hand, had the expression on your face, as I have said, been one of sympathy, this might have been felt by him, and it very probably would have had its corresponding effect. In this case we could reasonably think that he would have gone home and said to his wife: "Well, my dear, today I sat at the table opposite a lady from Washington City, and I tell you that was certainly a pleasure. All her manners were so graceful, and the pleasant look on her face was certainly a stimulant to be or to do anything to be like her. It even affected me, rough and uncouth as I am, and I wanted to be more graceful, not only in her presence, but for all the rest of my life, so to speak. Table manners certainly do count."

Then we could imagine his wife saying: "Well, old man, that is what I have been saying to you all the time. We should improve in our table manners, even if we have lived all our lives on the farm. Farmers can be as cultured as city people, if they only try. In fact, I have known some country people that are models of refinement."

"But," he might reply, "it was not only her table manners—her way of holding her knife and fork—but the calm and serene look on her face that captivated me. This seemed to indicate that, though she may have been inconvenienced considerably by having me sit opposite to her, yet she was ready to forgive, so to speak, all my uncouthness, providing she could influence me for the better."

"Well," his wife might have said, "it is not at all probable that you shall ever see her again, but I think that it would be a good idea for us all, for the sake of humanity, so to speak, to commence now and at once to improve our table manners—not our table manners alone, but all kinds for that matter. The children would soon all fall into line with our ideas, and would look to themselves, though at times when hungry, they might forget, as well as adults do at times, for that matter. But when children get hold of rules—have specific regulations pointed out to them, they often fall into line more easily than we would expect. We need not throw away our steel cutlery, but we could get some napkins and use them."

"Yes," he might say, "there is philosophy in the Irishman's saying, 'Be aisy now; and ef ye can't be aisy, be as aisy as ye can.' So, not for the sake of trying to get into society, but for the sake of humanity as well, I am going for one, to start, old as I am, and uncouth as I am, to reform and to do the best that I can in this way and in every other way. I must start first by making an apology to you, my dear, for I knew all along that you were more in favor of good manners than I was, but you hesitated for fear you

would make matters unpleasant by being too insistent for the claims of good breeding."

"Well," she might say, "never mind the apologies; let us reform."

Now, I wonder how far I would have gotten on with all this before I would have been "submerged" so to speak, with objections, and my voice would have been drowned by the "claims of aristocracy." My case would have been hopeless, and that is probably the reason that my nerves did not allow me to proceed to tell what I thought.

—Cap.

NOT SO GOOD

"How does that new member play?"

"Well, he's singularly bad in doubles, and doubly bad in singles."—Selected.

Mr. Peters—"At last we're out of debt."

Mrs. Peters—"Oh, goody! Now I can get credit again."—Pearson's.

HELP BUILD CAMP MENSCH MILL

A Wise Investment

In the present effort being put forth in Eastern Synod to raise funds for Camp Mensch Mill a congregation or an individual has a perfect right to ask whether the Camp represents a wise investment. Could the same money spent elsewhere produce larger results in the Christian Education of our young people? Let their own statements taken from their letters in the Camp paper testify.

"For me, camp life was one of much fun but still it gave us material and a basis for our work at home. Since coming home there has been much to do and especially in a rural Sunday School. No member of our Sunday School ever went to any camp and so all seemed greatly interested in my camp experience."

Catch the spirit of the following. "What we haven't done! The third Sunday we were home the three of us led C. E.; the next Sunday we led Sunday School. So many Camp things come up in our everyday school life; that is where we realize the value of Camp and its opportunities and many true friendships."

Or this concerning a Young People's Society. "The campers of 'Mensch Mill' are the backbone of the society, and are called upon to assist with every phase of the young people's program. We will never forget the inspiration of Camp whatever we do, and are all waiting for next year to roll 'round, when we expect to have the opportunity of attending again."

Is any carry-over from Camp indicated here? "Gee, if it's anyway possible, I'm coming back to camp next year, 'cause that \$25 was money well spent. There isn't a meeting where something about camp isn't mentioned. At every business meeting of our Senior Department of the Sunday School, we sing Camp songs and close with 'taps.' At our last meeting we held election of officers, with these results: . . . As you will notice, all the officers were at Camp Mensch Mill this summer."

In the light of the above what shall our answer be to the appeal of the Camp Finance Committee?

—N. C. Harner.



Cutting Ice on the Camp Dam

The Family Altar

By the Rev. John C. Gekeler

HELP FOR THE WEEK OF APRIL 21-27

Practical Thought: "Lay up for yourselves treasures in heaven."
Memory Hymn: "The Strife Is O'er."

Monday—All Belongs to God.
Matt. 19:16-22.

God's ownership is asserted in the moral code; by rightful authority God ordained the laws by which we and the world are to be governed. The young man seems to recognize this in his question, "What must I do to inherit eternal life?" and in his keeping the Commandments. But he failed in the acknowledgment of his stewardship when Jesus told him to 'sell and give and follow.' There is a vast difference between a theoretical recognition and an actual acknowledgment in kind of our stewardship. Many Christians are like the young ruler, they lack the one thing of utter dedication to their Master. One need not have "great possessions" to be filled with sorrow and consternation at Christ's high demands for fidelity. Great or small, what we have is His.

Prayer: Dear Master, help us to place a true estimate upon earthly possessions. May they not be our masters. We would use them to Thy glory. Amen.

Tuesday—The Peril of Riches.
Matt. 19:23-30.

Jesus makes use of a proverbial expression more or less common among the Jews. Among Babylonians the figure employed was an elephant which was unknown in Palestine. "The Koran has the same figure; 'The impious shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle.'" Another expression cited from the Talmud says: "A needle's eye is not too narrow for two friends, nor is the world wide enough for two enemies." The rich may be saved just as a poor man may be, by trusting entirely in Jesus Christ. The peril is that he will trust in his riches.

Prayer: Deliver us, dear Father, from the servitude of things. May we learn the joy of placing at the service of Thy Kingdom all we are and have. This we would do in gratitude to Thee. Amen.

Wednesday—God Loves a Cheerful Giver.
II Cor. 9:6-15

"It's not what you'd do with a million,
If riches should e'er be your lot,
But what are you doing at present
With the dollar and a quarter you've got?"

A missionary from China received five cents from a little girl who asked him to take it out to China and do good with it. He repeated the story in various meetings and soon the small "nest egg" had become a considerable sum. With it many little acts of Christian kindness became possible. We may give our lives as cheerfully as our money. Both kinds of gift are welcome in the sight of God. Horace Pitkin, Yale's missionary to China, was slain in the Boxer upheaval at the opening of this century. To his Chinese helper, who escaped the fury of the mob, he said: "Send word to America to little Horace (his young son who was in America with his mother) to come over when he is 24 and

take his father's place; it is a glorious cause to die in."
Prayer: Accept the gratitude of our hearts, dear Saviour, that we are permitted to have part with Thee in holy service. As stewards of Thy bounty help us to find our greatest joy in giving unto Thee. Amen.

Thursday—Loving and Giving.
Luke 6:27-38.

"I looked upon a sea, and lo, 'twas dead,
Though by Hermon's streams and Jordan fed.
Whence came a fate so dire? the tale's soon told—
All that it got it kept, and fast did hold.
All tributary streams found here their grave,
Because the sea received and never gave.

O sea of the dead! help me to know and feel
That selfish grasp and greed my doom will seal;
Help me, oh Christ, myself, my best to give,
That I may others bless and like Thee live."
—Unknown.

Prayer: Freely we have received, and freely would we give. Quickened within us generous impulses, dear Saviour, that we may employ our gifts in Thy service and to Thy glory. Amen.

Friday—Proportionate Giving.
II Cor. 8:9-15.

Per capita giving is a modern, un-Biblical method that affords opportunity for stinginess and greed to hide itself behind "duty." In a certain parish there lived a poor widow whose income came out of the wash tub, and also a rich farmer whose income was from rents and interest from loans. Each paid their apportionment, which then was \$1.25. The widow paid her quarterly at each communion, and often in pennies. The rich man paid his at the end of the year at Easter; and if he did not have the exact sum asked for the change!

Prayer: Forgive, dear Father, our littleness and meanness in withholding what is Thine. So fill our hearts with love to Thee that we will give with no thought of how much is given, but rather of the task to be accomplished and of Thee. Amen.

Saturday—The Reward of Giving.
Eccl. 11:1-8.

Ahmed sent his steward to erect the most beautiful palace that money could

provide. When he arrived to inspect it, he discovered that Yakooob had spent the vast treasure upon the famine sufferers, and there was no palace. The steward was condemned to death. That night Ahmed had a dream. He was summoned to heaven, and upon entering a palace of wondrous beauty, more brilliant than the sun: "Ah, what a palace is this! Whose is it?" "This," replied the angel, "is the palace of Merciful Deeds, built for thee by Yakooob, the wise. Its glory will endure when earth's palaces shall have passed away." God does not reward the giver of earthly good in kind; the bounties of heaven are of far greater value. Not only does he who gives to the poor lend to the Lord, but he who invests in the Kingdom of heaven reaps a spiritual harvest of surpassing worth."

Prayer: Open our eyes, gracious Lord, to the true riches. May we set our hearts upon things above, upon things of Thy kingdom, then earth values will find their rightful place. In Thy dear Name we pray. Amen.

Sunday—Wisdom's Call.
Prov. 8:1-11.

Practical wisdom of a highest degree looks beyond the immediate present. That is eminently true of every day affairs. Shall we be less practical as we think of spiritual things? The fear of the Lord is the beginning of wisdom. But that "fear," by which in our modern language we understand a reverent awe, is evidenced in daily conduct, in all human relationships, in getting wealth and in its distribution. The wise man recognizes that God is Lord of all, and that he is but a steward of the things he calls his. Christ offers Himself as personified Wisdom—I am the Truth. By all the voices of revelation, and of prudence rightly considered, we are called to adjust all of life to Him. The giving of money becomes a minor thing when once a man has completely given himself to Christ.

Prayer: May no voice sound clearer in our hearts than Thine, dear Jesus. Grant us to see that Thy Kingdom is above all the kingdoms of men and of earth. Let nothing hinder our being of service in it. Amen.

Puzzle Box

ANSWER TO—DOUBLE-TIED WORD
CUBE, No. 7

F R O G S
R I P E N
O P E R A
G E R A R
S N A R L

HIDDEN WORD PUZZLE IN RHYME,
No. 12

My first is in flower but not in stem,
My second's in now but not in then.
My third is in river but not in book,
My fourth is in smile but not in look.
My fifth is in yarrow but not in weed.
My sixth is in thought but not in deed.
My seventh's in bush but not in plant,
My eighth is in give but not in grant,
My last is in many as well as in scant.

My whole is the name of an early flowering shrub, brought from China and named after the man who brought it.

—A. M. S.

FOUNDERS' DAY AT URSINUS
(Continued from page 2)

Woman's Building and the proposed Science Building. Acting on a recommenda-

tion from the Ursinus Womans' Club, the directors voted to make the new Womans' Building, either in whole or in part, a memorial to the late Dr. James M. S. Isenberg.

During the last year of his life Dr. Isenberg had given much attention to the erection of this building and had secured the promise of liberal contributions toward meeting the cost. Prosecution of the effort

to complete the Womans' Building Fund was placed in the hands of a special committee.

It was found that there is in hand for use as it may be needed, the sum of \$268,-562 toward the proposed Science Building. Action was taken asking the architects to complete the plans and prepare specifications for the reception of bids on the erection of this building. If sufficient additional gifts are received in the meantime, work on the structure will be begun in late summer. Funds are required not only to meet the cost of this building but also for its endowment.

Academic Exercises

The students took their places in the auditorium to Meyerbeer's Coronation March, Miss Minnie Just Kellar at the organ, the men approaching by the west corridor and the women by the east. Then to the familiar Founders' Day hymn, "March On, O Soul, with Strength," the choir leading, the president and guests of honor, the directors and the faculty, all in academic costume, proceeded by the east aisle to the auditorium and to the platform. Prayer was offered by the Rev. Allen R. Bartholomew, D.D., LL.D., an honorary alumnus of Ursinus. The address of the day, abounding in both wisdom and humor, was delivered by Col. Louis J. Kolb, of Philadelphia. Much interest centered in the conferring of degrees. Bachelors degrees in course were conferred on Charles Edwin Franke and Randolph Geoffrey Helfrich. There were four guests upon whom honorary degrees were conferred: Rev. Richard Radcliffe, of Central Methodist Episcopal Church, Frankford, was awarded the degree of Doctor of Divinity. He was presented for the honor in an address by Dean Whorten A. Kline, Litt.D. George Edward Pfahler, M.D., Philadelphia, made Doctor of Science, was presented by Dr. Ralph H. Spangler, '97. Hon. Ralph Beaver Strassburger, Gwynedd Valley, presented by Harry E. Paisley; and Col. Louis John Kolb, presented by James M. Anders, M.D., Sc.D., LL.D., were given the degree of Doctor of Laws. The degrees were conferred by President George L. Omwake.

A beautiful ode to Ursinus College entitled "Beneath the Aegis of the Cross," written by Walter F. Longacre, '14, of Berne, Switzerland, whom President Omwake characterized as the "Poet Laureate of the Ursinus Alumni," was read by Prof. Martin Weaver Witmer. The program was enriched by two beautiful anthems: Tschalkowsky's "Hymn of Praise" and "The Heavens Are Telling" from "The Creation" by Haydn, both rendered by the chapel choir under the direction of Jeannette Douglas Hartenstine. The Recessional, "Now Rest Ye Pilgrim Host," and the benediction by Dr. Radcliffe closed the ceremonies.

Family Dinner

Notwithstanding the continual growth of the College the old practice of having all bodies constituting the institution, sit down together at dinner is kept up from year to year. The two large dining rooms were taxed to capacity. Downstairs were the juniors and the freshmen, while upstairs were the seniors and sophomores, members of the faculty and their wives, directors and their wives, officers of administration and invited guests. The efficiency of Mrs. Webb and her staff was proven once again in serving over 500 hot dinners at the same time, without the loss of time or the crack of a dish.

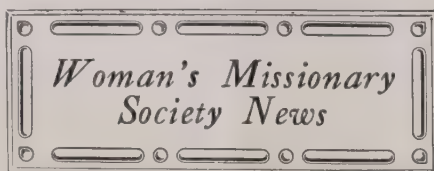
Addresses at the table were made by the gentlemen who had received honorary degrees.

Concert

An enjoyable evening of music and readings was provided in the auditorium by a committee of the Ursinus Womans' Club, Mrs. A. A. Hendricks, of Collegeville, chairman. The artists were: Miss Elizabeth Gest at the piano; Mr. Herbert Rich-

ard Howells, '23, baritone, and Miss Ella Watkins, '26, reader. It was the first opportunity to hear the new Steinway Concert Grand piano presented to the College during the winter by Mrs. Edward Bok.

Altogether it was a great day, enjoyed alike by those whose daily work is in the college, and by the visitors.



Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

Luncheon for Mrs. Silverthorn

A hundred and fifty churchwomen of Allentown, Bethlehem, Easton, Slatington, Catasauqua and Emaus honored Mrs. E. H. Silverthorn, of New York, vice-president of the National Council of Protestant Church women, by attending a luncheon meeting at Hotel Traylor, Allentown, Pa. Mrs. J. G. Rupp, president of the W. M. S. of Lehigh Classis, participated in the program with a brief address on the development of the Missionary Federation of Allentown. At the evening service, in Christ Lutheran Church, Mrs. Silverthorn gave her impressions of the Jerusalem Conference.

Enthusiasm and Progress Marks Maryland Classical Society

An interesting address by the Rev. Tamotsu Utsugi, a Japanese evangelist and student at the Reformed Theological Seminary, Lancaster, Pa., and a peace pageant entitled "Jesus Shall Reign," featured the evening session of the 16th annual session of the W. M. S., Maryland Classis, in Glade Church, Walkerville, the Rev. F. A. Rosenberger, pastor. Approximately 120 were in attendance. During the business sessions, reports of officers and secretaries indicated interest and progress. All of the 15 societies in the Classis are participating in the Reading Course. The following women were awarded diplomas for completing the required amount of reading: Mrs. H. J. Essig, Westminster; Mrs. J. J. Hesson, Westminster; Miss Margaret Motter and Mrs. J. D. Thomas, of Baltimore.

A Visit to Bethel Reformed Community Center

Friday evening, March 21, the G. M. G. of Mt. Hermon Church, Philadelphia, visited Bethel Reformed Community Center and had charge of the service; 120 were in attendance. The pastor of Mt. Hermon, Rev. Dewees Singley, gave an interesting address, "All for the King," members of the Guild led in a song service. Following the service the visitors were taken through the building. Everyone was enthusiastic over the amount of work that is being done by the teachers at the Center in the limited space of the building and the inadequate equipment. Acting Supt. P. L. MacAllister extends a cordial invitation to other Churches to visit the Center. He says: "Write and let us know when you would like to come to the Community Center," also, "We would be glad to make arrangements with any Church to bring a group of boys and girls to a service and explain the work we are doing at the Center. There are a number of folks helping to support this work who know nothing about what we are trying to do." The address is 1914 South 6th Street.

With the Jerusalem Conference Findings on the Industrial situation fresh in mind, we were greatly interested in the involved international preparations which preceded

the opening by the Julius Keyser Company of the first silk stocking mill at Melbourne, Australia. Mr. Thure Greene, of Bangor, was selected by the Company to organize the Australia Branch. On March 27, Mr. Greene, accompanied by his wife and daughter Nanette, sailed from San Francisco for Melbourne. While holding membership in the First Church, Easton, Pa., the family worshiped at St. John's Church, Bangor. Mrs. Greene was a member of the W. M. S. We expect to hear from her of missionary and religious interests in the Australian city.

We can scarcely wait to show you the cover for the 1931 Prayer Calendar: it is so very interesting . . . humanity "working together" to lift the world to the glories of the Unlifted Cross. There is much in the picture: the treatment is so modern—approaching parallel to that unusual publication of Cape-Smith "God's Man"—a novel in woodcuts. In 140 woodcuts, the author, Lynd Ward, tells his story. Miss Clara Schneder, of New York, daughter of Dr. and Mrs. D. B. Schneder, of Sendai, Japan, is the calendar artist for this year.

They Have Never Seen the Sun

Recently in a group composed of representatives from many denominational bodies, we frequently heard the expression "serving the under-privileged." Instinctively my mind reverted to a group of children in a rebuilt farm house in the village of King of Prussia, Pa. The under-privileged of whom I thought were several score of blind feeble-minded children—some almost babies, others as old as 15. Surrounded with fine paintings which none could see, with windows upon windows to let in sunshine which all could feel, with musical instruments of many varieties for music which all could hear—and feel . . . these children had some joys which came from environment. These children to whom I refer are blind and feeble-minded children to whom Mrs. Jessie Royer Greaves teaches whatever their minds can grasp. As a piece of Christian service, this work ranks high. Mrs. Greaves, formerly Miss Jessie Royer, of Trappe, Pa., an active member of the Reformed Church, brings into her work an understanding and cultural heritage whose roots go back into her father's life profession—that of a medical doctor. In addition to this she gives the fruits of her Christian training in St. Luke's Church to the children who live under her roof. . . . Nowhere have I seen patience and understanding to surpass what I saw at the Royer Greaves Memorial School for Feeble Minded Blind.

Birthday Festivities

The G. M. G. of Ascension Church, Norristown, Pa., have written "finis" over the first decade of history and "forward" to introduce the second. The first decade went out with a birthday supper and an appropriate program. Blue and gold candles, daffodils, a ten-pound cake with gold icing and blue candles were evidences of the festivities. Mrs. Arthur E. Dette, counselor of the Guild since its organization, had the honor of cutting the birthday cake. The interesting play by Margaret Applegarth, "Fare, Please," was presented by members of the Guild. The unusual record of attendance testifies to the sustained interest of the girls in their tasks. Perfect attendance record: Marion Hallman and Gertrude Bitting, 8 years; Elizabeth Treichler, 6 years; Dorothy Kershner, 5 years; Mary Williams, 4 years; Mae Nester, Mary Frick, Mae Troxell, Anna Louise Honeyman, Alice Spiekard and Edith Warmkessel, 2 years.

Mrs. Dallas Krebs, of Hamburg, Pa., was instrumental in organizing a community mission study class, using the text "The Crowded Ways."

NEWS OF THE WEEK

Mrs. Henry W. Elson

Captain Lewis A. Yancey and his companions, William Alexander and Zen Bouck, completed a trip of 784 miles from New York to Hamilton by plane April 2. They failed to make it a non-stop flight, having landed on a calm sea 50 miles north of Bermuda, where they spent the night.

Former President Coolidge has purchased "The Beeches," one of the most beautiful estates in Northampton for \$45,000. Mr. and Mrs. Coolidge will move into their new 16-room house on May 15.

General John J. Pershing received the honorary degree of Doctor of Military Science from New York University on April eleventh.

Albert Henry Washburn, the former United States Minister to Austria, died in Vienna April 2. He was 64 years old.

William T. Cosgrove was re-elected president of the Free State Executive Council April 2 by a vote of 80 to 65 in the Dail Eireann. Eamon de Valera, candidate of the Fianna Fail (Republican) party and Thomas J. O'Connell, candidate of the Labor party, were nominated and rejected by overwhelming majorities.

Five Japanese girls coming to express Japan's gratitude for American assistance in the Tokio earthquake arrived in San Francisco April 2 on the liner President Pierce. Their first mission was to visit Mayor James Rolph, Jr. The envoys will visit President Hoover, former President Coolidge, Cyrus E. Woods, who was Ambassador to Tokio at the time of the earthquake, and other officials before returning to Japan in May. Their itinerary includes Washington, Philadelphia, New York, Boston and Chicago.

The League of Nations Commission on the Traffic in Women and Children began its ninth session April 2 by commemorating its 10th anniversary and unanimously urging the abolition of licensed houses and the creation of women police and stressing the international character of the fight against social evils.

The American Philosophical Society, the oldest American learned society, has raised \$1,000,000 for larger quarters in Philadelphia, where it was formed 203 years ago, and will seek another \$1,000,000 so that it can become a League of Knowledge, according to the announcement of Roland H. Morris, former Ambassador to Japan.

Telephone service between North and South America, under the auspices of the American Telephone and Telegraph Co., was officially opened April 3 by President Hoover. Felicitations were exchanged with President Ibanez del Campo of Chile, and President Juan Campisteguy of Uruguay, over a radio and land wire circuit of 6,000 miles.

A gift of \$1,000,000 to Phillips Exeter Academy from Colonel William Boyce Thompson, of Yonkers, has been announced.

Ten persons were killed and scores injured by an explosion in the buildings of the Pennsylvania Fireworks Display Co., Devon, Pa.

Three hours after an edition of a San Francisco newspaper had left the presses, persons in the research laboratory of the General Electric Company at Schenectady, 2,500 miles distant, were reading the front page. It had been flashed across the country by radio and reproduced in the laboratory by means of a new type automatic carbon recorder.

T. Worden Hunter, of Pasadena, Cal., president of the Bach Aircraft Corp. of California and his pilot, were burned to death near Roosevelt Field, L. I., as their monoplane burst into flames.

Queen Victoria, of Sweden, long ill, died at her winter home in Rome April 4. She was 68 years old. King Gustav V, and Prince Wilhelm, her youngest son, were at her bedside.

Mrs. Ruth Hanna McCormick, Representative-at-large, defeated Senator Chas. S. Deenen in their contest at the primaries April 8 for the Republican nomination for the United States Senate from Illinois. She won by a large majority.

President Hoover was honored as an engineer by his fellows at the 5th anniversary banquet of the American Society of Mechanical Engineers held in Washington April 8. Mr. Hoover was presented with the first Hoover Gold Medal, founded "to commemorate the civic and humanitarian achievements of Herbert Hoover," and to be awarded hereafter for distinguished public service by engineers. The presentation of the medal was made before 1,000 delegates.

Dr. William H. Welch, professor of the History of Medicine at the Johns Hopkins University, was honored in many cities throughout the world on his 80th birthday April 8. A distinguished audience packed Memorial Continental Hall, Washington, where President Hoover led the nation in its tribute to Dr. Welch.

Dr. Arthur T. Hadley, president emeritus of Yale University, who died at Kobo, Japan, while on a trip around the world, was buried at New Haven April 11. The services were held in Battell Chapel, Yale University.

Paul Dana, editor-in-chief of the New York "Sun" from 1896 to 1903, and the son of Charles A. Dana, owner of that paper for many years, died April 8 in New York City at the age of 78.

William P. G. Harding, Governor of the Federal Reserve Bank of Boston since January, 1923, and formerly Governor of the Federal Reserve Board, died at Boston April 7. He was 65 years old.

On schedule, Captain Frank M. Hawks, holder of the two-way transcontinental speed records, crossed the finish line of his 3,000 mile glider flight from San Diego, Cal., to New York, April 6.

The World War and its aftermath cost the United States approximately the gross sum of \$51,400,000,000, according to figures compiled by the Treasury Department on the date of the 13th anniversary of the declaration of war by this country April 6, 1917.

George Eastman, to commemorate next month the 50th anniversary of the first photographic patent awarded to him, will give away 500,000 cameras to children of 12 years of age.

The centennial of the establishment of the Mormon Church was celebrated at Salt Lake City April 6 by thousands of members who came from many parts of the world.

The 187th anniversary of the birth of Thomas Jefferson April 13 was celebrated by many meetings in all parts of the country.

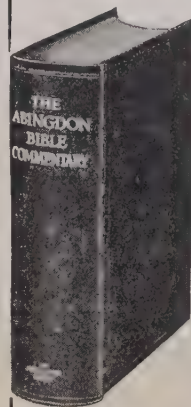
Czechoslovakia raises no bananas, but in the future will consume fewer bananas on account of taxing them as luxuries. This is done to aid home fruit growers.

Cargo through the Panama Canal in February showed a decrease of 172,598 tons, compared with the same month in 1929.

A survey indicates that in 1928 municipal investment in play areas was \$2,000,000,000. 165 localities were studied by the Playground and Recreation Association of America.

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Staten Island celebrated April 23 the 78th birthday of Edwin Markham, author of "The Man with the Hoe."

THE MISSION HOUSE

Our Mission House needs nothing more than the abounding grace of God and a large number of intelligent and spiritually minded young people to join our student body. Only by securing more students, can we continue to serve—with these priceless treasures which God has given. Young people of the West and Middle West, come to the Mission House for your College work and career!

How persistent some of our pastors are in their efforts to aid our cause is manifested by their spirit. Rev. A. Haller-Leuz, of Upham, North Dakota, where snow blockades were the rule in winter, and people could only with difficulty attend Church, lifted three offerings successively for the Mission House. This proves determination and good leadership. The total offering amounted to \$26.66, for which we are extremely grateful.

The secretary sent 3,000 booklets on the Mission House to pastors and people. These were kindly received. We trust they will be placed into the hands of young men, particularly such as might be won as students for college work or for the Christian ministry.

Mrs. Schaeffer, of Allentown, kindly sent a check for \$25 for Bibles, with the assurance of further support of students upon her return from her proposed travels. We greatly appreciate her interest in our young men and our needful work.

A good Rotary friend, Mr. A. C. Hahn, of Sheboygan, president of Phoenix Chair Company, presented fourteen beautiful chairs to the Mission House for the lobby. We had been reduced to one and one-half chairs, and therefore greatly appreciate this needful gift, which adds greatly to the

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comfort of our students during their period of rest and fellowship.

Old love never dies. Mrs. Wm. Weiss, widow of one of our Alumni pastors, now living at Tillamook, Oregon, sent in \$5 for the Mission House, thus bringing to us memories of one of our beloved brethren, who spent years of study here, and gave years of service to the Church.

Dr. Rufus Zartman will be at the Mission House April 24 to 27, and we welcome his coming.

Brother Martin Coy, treasurer of East Ohio Classis, always takes time off to write a word of encouragement to our treasurer, when he sends his check (the last one for \$200) for the Mission House. We greatly appreciate this courtesy, and thank our brother for his fine spirit and co-operation.

It was necessary for the treasurer to loan \$14,000 to meet the regular payments, and whilst we will be able to repay much

of this through the gifts on Apportionment, coming in at the end the Classical year after Easter, we still have a large margin of current indebtedness, which must be covered. Our fiscal year still closes May 1. If we could have fifty people of our Church give us \$100 each, it would enable us to clean the slate. God move your hearts to help us, friends!

There must be more than five hundred confirmation classes in our constituency. Surely there is talent among the spiritually-minded young men. If we could have one young man from every class, especially from the Midwest and West, in our student body next year, it would bring our number of students up to somewhere where it ought to be. You can do nothing greater for the Mission House, outside of prayer, than to send us a student.

Most of our professors are busy preaching during Lent, and leading special services during Passion Week.

During the past week, the president attended the conference of Colleges of Liberal Arts, held at Hotel Stevens, Chicago, and also the meeting of the North Central Association, with which the Mission House Academy is affiliated. It is a privilege for the Mission House to sit in with these educational leaders, and especially to find that the course on Liberal Arts which we have persistently pursued at the Mission House, is coming to be recognized in all colleges as the major effort in education.

Prof. Frank Grether gave a 30 minute talk over Station WHBL on the subject "Birds of Wisconsin," on Wednesday evening, Mar. 26, thus closing the two month series of radio talks of professors over Station WHBL of Sheboygan.

The Mission House receives many gifts which have in them sacred thoughts. Mrs. Emma Shafer, of Liberty Street, Allentown, Pa., again sent a gift on the anniversary of her son's death, who was drowned when a lad of twelve. This year, she doubled the gift, and sent in \$10, because God had prospered her. How touching to have a dear mother perpetuate the memory of her dear departed son who did not have a chance to live, by giving to our Christian young men a chance to prepare for Christian life and service! How many Christian parents, whose beloved sons have gone to God in infancy, in youth or later, could perpetuate their memory and their work, by helping worthy young men to prepare for Christian life and service.

Signed: J. M. G. Darms,
President.

March 22, 1930.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

First Sunday after Easter

April 27, 1930

Giving Up All for the Kingdom

Matthew 19:16-26

Golden Text: Lay up for yourselves treasures in heaven. Matthew 6:20.

Lesson Outline: 1. The Question. 2. The Answer.

While Jesus was sojourning in Perea, a rich young ruler came to Him with a great question. That question and the remarkable answer it elicited from the Master form our lesson. And it is a lesson that we need, ever anew, to ponder and lay to our hearts. For this young man represents a type that is very common.

We have him with us always. He wanted eternal life, but he refused to pay its cost. He was near the Kingdom of God, and

Jesus loved him. And yet He lost him. He wanted him, and He failed to get him.

I. The Question. The youth of our lesson is one of the most attractive figures in the gospel-story. Three graphic and detailed narratives bear witness to his sincerity and personal charm (Matthew 19:16-26; Mark 10:17-27; Luke 18:18-30). And his portrait bears the significant superscription: Jesus loved him! He loved him, just as we do, for his character and for his earnest quest of the highest. Not every rich youth, one fears, is quite so eager and earnest in his search of eternal life as was this lad, who came running to Jesus.

The question that fell from his lips, as he knelt before the Master, was, "Teacher, what good thing shall I do, that I may have eternal life?" That question, its substance and its form, gives us the full measure of the man. It reveals his strength and his weakness, his virtue and his defect.

His was a noble soul. He had youth and wealth, position and prestige. But he

yearned for more than that. His aspirations soared higher than fortune and fame. He sought eternal life. That, it appears, was his most absorbing problem. And does that religious ambition mark him an exceptional youth or is it more general among young people than their censors will allow? Certainly, if one's judgment is based on surface indications, religion does not seem to form a compelling interest of our modern youth. But let us not be too sure that their seeming indifference is altogether their fault. There is abundant reason for believing that Christ still lays His spell upon the heart and mind of our young people, if they are really led into His presence.

But if that great question revealed the essential nobility of this rich youth, it also betrayed his profound ignorance in the things of the spirit. "What must I do," he said, "that I may have eternal life?" Evidently he was a faithful disciple of the scribes. He had been well trained in their rabbinical theology. They taught that eternal life meant future bliss, and this future bliss was the sure reward of the children of Abraham who kept the laws of Jehovah. But, according to the scribes, these laws consisted of hundreds of precepts of varying importance. Hence the eager question of this young man was most pertinent and important. He wanted to know which of these multitudinous laws were of primary value in earning the favor of God. He had asked the same question of Scribes and Pharisees, but their traditional answers had failed to satisfy his soul. Now he came to Jesus, the master-teacher. Could He show him a surer and better way to eternal life?

A youth, eager to have eternal life, who knew not where and how to find it, although he had been taught the religion of his fathers! A religion that failed to satisfy this hungry soul, although it was fanatically believed and practised by his people! In our time that is a not uncommon occurrence. Many a college student faces a similar dilemma. And we should note that Jesus loved this perplexed youth, and sought earnestly to solve his problem. Somehow the legalistic tenets and teachings of the Scribes had failed to satisfy the hunger of his heart. He came to Jesus for help. And that is where we must lead our young people when they seek answers to the ultimate questions of life.

II. The Answer. Who shall read the heart of the Master, as He gazed lovingly upon this lovable youth? This great Physician fully understood the young man's spiritual malady, and He had the one true remedy for his soul. But it was a heroic remedy, and costly withal. Was this rich young ruler prepared to pay the price Jesus demanded for eternal life? It may well be that pity mingled with His love as He contemplated one whose idea of eternal life differed so radically from His own. To the youth it meant a future reward earned by law-keeping. To Jesus it meant the kind of a life He was living upon earth. Love of God and man, righteousness and peace and joy, a life that sought to do the will of the Father in Heaven—that was life eternal. It was God's free gift to all who would accept it in penitent faith. It began here and now, and it had its consummation in heaven.

So the Master proceeded to answer the young ruler's question. And, first, He referred him back to the commandments as the divine rule of human conduct. "Keep the commandments," He said. There is no other way of life than doing the will of God. So far Christ and the Scribes agreed in their teaching. But the youth was disappointed because this great Teacher had offered him nothing new in the way of advice. He said, "All these things have I observed: what lack I yet?"

It required a wise teacher to answer that question. What does a man like this youth lack? Reverence, earnest aspiration, humility, morality—all these he possessed.

"And Jesus looking upon him loved him." What more, then, is needed to inherit eternal life? Nothing, men may tell us. But Jesus said: everything! "If thou wouldest be perfect, go sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me."

"One thing thou lackest," Jesus told him. But that one thing was really everything, for it was the spirit of absolute surrender and consecration to God without which no man can find eternal life. That spirit the youth lacked. He was quite willing to add a few new commandments to his old list, to acquire more virtues and greater merit. But he was unwilling to dethrone mammon, and to enthrone God in his heart. What he needed to inherit eternal life was, not new commandments, but the new heart that seeks first the Kingdom of God and that subordinates all the other aims and ambitions to that supreme quest.

The test was too hard for the young ruler. "He went away sorrowful; for he was one that had great possessions." He refused Jesus' proffer of eternal life because the cost seemed too high. His real god was mammon.

And then Jesus pointed the moral of the incident. He said unto His disciples, "Verily I say unto you, It is hard for a rich man to enter into the Kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God." These words are not a denunciation of rich men, nor a condemnation of wealth, but a sane and solemn warning against the deceitfulness of riches.

Riches are not the only thing that debar men from the Kingdom of God. Men lose eternal life in many ways. Through vice and sloth, through hate and fear. But is there any single thing that lures more souls to destruction than the glitter of gold? Jesus found in mammon one of the great rivals of God. And there are those who say that greed is still the greatest enemy of God and the greatest obstacle to the coming of His Kingdom. Certainly, if mammon today were our servant, instead of being our master, if our stupendous wealth were freely consecrated to the promotion of God's Kingdom, there would speedily be a new heaven and a new earth.

But multitudes of men still follow the young ruler in his great refusal. We would fain inherit eternal life, but we are not ready to make the great surrender. The glitter of gold and the many allurements of wealth blind us to the spiritual riches that come only to those who follow Jesus.

But they, after all, have found eternal life. Apparently Jesus had demanded a tremendous sacrifice of the rich young ruler when He asked him to abandon his wealth and become the companion of an itinerant prophet. But in reality the Master had offered him an investment that brings the richest returns in time and eternity.

The Lord reminded Peter of that fact when that impulsive disciple said, "Lo, we have left all, and have followed Thee" (Mark 10:28-31). Those who truly follow Him shall receive "a hundred times as much" as they have surrendered. That was Christ's promise to His disciples. Theirs was a great venture, but it was worth all it cost, for they were achieving eternal life. We, too, need the reassurance of our divine leader in the quest of eternal life. Following Jesus is as hard now as then. But the blessings of His service gladden life and sweeten death.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

April 27—What is a "Useful Life?"

2 Timothy, 2:3-15, 21, 22

The answer to this question is deter-

mined by what we regard as the chief end of life. We are not able to describe a useful life until we know what life is for, what its objectives are. It is evident that many people are missing the real purposes of life. They conceive of it simply as a form of existence or as a means for the attainment of selfish desires. There are various standards set up as the goal of life, and a useful life is generally interpreted in the light of these standards.

There is, first of all, **the material standard.** We are living in a very practical age and we are disposed to measure everything by tangible results. A useful life, according to this measurement would be one that attains selfish advancement and enrichment and lays up a vast store of this world's goods. There are many people in the world who have no other and no higher standard of life than this, consequently they exhaust every ounce of energy in order to amass a fortune, in order to become possessed of the riches of this world. If they fail in acquiring earthly riches they regard their lives as in a sense misspent. It is needless to say that the material standards of life are not sufficient to determine whether a life is really useful or actually useless.

Another standard is that of **service.** We are in the world not for any selfish purposes but to help our fellowmen and to advance the Kingdom of God upon the earth. Service, however, is a very broad term and it may include many elements. Service may be rendered in many fields. There are those who may be only dreamers, poets, artists, musicians. There may be men and women who only sit and wait, yet these also serve. There are others who are doers. They lead active, busy lives. They are out in the world's press and stress and they are actively engaged in doing something. But those who sit and dream may be rendering service of as fine a type as others who are busy here and there. A useful life is one that makes a real contribution to the general life of the world and to the uplift of humanity in general. In other words, a useful life must be an unselfish life. It must be motivated by good impulses and high desires and express itself in noble deeds. It may, perhaps be necessary to restate the whole idea of service. All of us should be servants. Our respective vocations in life should be the channels through which we work for Christ and for His Kingdom. All work is legitimate if it is honest and inspired by proper motives. It is wrong to draw the line between the sacred and the secular. We have, in a sense, divided human life into these two compartments and the result has been a misinterpretation of the meaning of life in general. A person should feel that he is rendering service to Christ in every legitimate sphere of life. The carpenter is no less a servant of Christ than the curate. The engineer is a servant of Christ as well as the elder in the Church. The teacher is a servant of Christ as well as the preacher. The trouble is that we have said too long that the businessman is concerned about worldly affairs and the churchman about religious affairs. We must come to recognize that the businessman can be a servant of Christ as well as the churchman and the ideal state is not reached until the merchant and the clerk go to their desk and to their place of business in the same spirit of consecration in which the minister is expected to go into his pulpit. Whatever we do, whether we eat or drink, we are to do it as unto the Lord. If we have this idea of service controlling our lives they will be useful. Our labor, no matter what it is, will not be in vain. Each man has his work to do and there are many varieties of work which need to be done. It is not the work that people do but the spirit which enters into it and the motives which actuate the work that make a life either useful or useless.

An empty life is most pathetic. It has no meaning, it has no joy, it has mere

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existence. When one looks out over the multitudes that throng our cities, one is deeply impressed with the empty, purposeless, meaningless lives which so many live. They merely eat and drink, but they do not make their lives count for anything.

"We are not here to play, to dream, to drift.

We have hard work to do and loads to lift;

Shun not the struggle, face it, 'tis God's gift."

Much of our life is wasted by engaging in unworthy enterprises. How many golden hours are lost by following the giddy whirl of pleasure, by reading senseless and worthless books, and in a thousand other ways which do not enrich life or by which no contribution is made to the life of the world. There is such a thing as the prostitution of talent. This means that young people, especially, may have wonderful endowments but misuse them for low or selfish purposes. They may use their brains for wicked designs and their skill for unworthy ends. Nothing can be more tragic than this in life.

A useful life makes the best of one's talents. It puts them to service and thereby multiplies them manifold. Into a useful life there enter at least three elements which are all indispensable.

The first is **integrity.** Without it no life is worth living.

The second is **industry.** This means that idleness must be avoided and we must be busy and work while the day lasts.

"Time worketh, let me work too.

Time undoeth, let me do.

As busy as time my work I ply,
Till I rest in the rest of eternity."

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Sin worketh, let me work too.
Sin undoeth, let me do.
As busy as sin my work I ply,
Till I rest in the rest of eternity.
Death worketh, let me work too.
Death undoeth, let me do.
As busy as death my work I ply,
Till I rest in the rest of eternity."

The third is **inspiration**. A useful life must draw its incentives from invisible sources. It must derive its strength from above. No man ever gave us a finer example of this than Jesus Himself. "He went about doing good," but He always drew for strength upon heavenly resources. It is this invisible force which we need in our lives to make them really count for something. If we are actuated by the Spirit of God we shall be doing the work of God and he who lives his life in God and for God is not living his life in vain.

O B I T U A R Y

REV. ERNEST W. KRUSE

Rev. Ernest W. Kruse, 54, pastor of Hale Memorial Church, Dayton, O., since 1927, passed away at his residence, 1137 Grafton Ave., on Monday night, April 7, following an illness with heart trouble which had confined him to his home since the first of the year. He preached his last sermon on the last Sunday of 1929 and since then has been confined to his home. Monday he told those about him he was feeling better, but toward evening he suddenly became weaker and slept peacefully away. Several weeks ago when he realized his illness would be one of long standing, he notified the Consistory of the Church of his intention to resign. During the greater part of the time he has been ill, Dr. George Stibitz, of Central Theological Seminary, had been occupying the pulpit.

He was born at Ft. Wayne, Ind., Aug. 19, 1876, and when 15 years of age moved with his parents to Franklin, Wis. He attended the Mission House and then went to the seminary at Tiffin, O., graduating in 1898. His first charge was at Decatur, Ind., leaving there to render faithful service in Churches in Orrville, Ada, Spencer-Bluffton, Ind., and Kenton, O., going from that city to Baltimore, Md., where he was pastor of St. John's Church for 3½ years. He effected the merger of that Church with St. Luke's Church, and, under the agreement to combine, both pastors left their pulpits. Rev. Mr. Kruse remained for a period of 6 months and then came to Dayton. He was a member of the Masonic Order, belonging to the Blue Lodge at Kenton, O.

Rev. Mr. Kruse is survived by his widow, Ida, and one son, Ernest W., a senior class law student at Ohio State University. His mother, Mrs. Elizabeth Kruse, also survives, residing at Flint, Mich. He was the oldest of 12 children, of whom 2 brothers, one in Detroit and one in Ft. Wayne, and 2 sisters, one in Flint, and one in Ft. Wayne, also survive. Funeral services were conducted Thursday, April 10, and interment was made at Tiffin, O., the following morning.

CHURCH SCHOOL PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY
Professor of Religious Education,
University of Redlands Redlands, California

Problem: At our recent Church School workers' conference, some one raised the question, What is religious education? We

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got into a long discussion. Can you help us? Will you please state what is the real problem of religious education and then give us some of the factors needed for its solution.

Answer: This certainly is a vital question. I am glad to try to help this group of workers and any others who face or should face the problem of religious education, and who should also discover and use the necessary factors in its solution.

By religious education most of us, in America at least, mean Christian religious education. Then, someone says, why not use the term Christian education instead of religious education? Personally, we would like to do so; as some denominations do,

but technically the other term is officially used to designate a definite field of study and service. For example, seminaries and colleges have departments of religious education, with professors of religious education; there are independent, professional schools of religious education; Churches have boards of religious education, councils of religious education, directors of religious education; there are city, county, State, and an International Council of Religious Education; there are journals of religious education, such as "Religious Education," and "The International Journal of Religious Education"; there are dozens of books now carrying in their titles the terms religious education; the term as thus technically used has honey-combed all our thinking in the field of the educational task of the Church and community.

Then, national Church college boards co-operatively organized, long ago adopted the expression "Christian education" as applied to the restricted field of the denominational college. Leaders in this worthy and big enterprise have objected to Church School folks using the term "Christian education" because of the confusion it is claimed such use would create.

The writer of these lines was a member of the Committee on Reference and Counsel that brought about the merger of the old Sunday School Council of Evangelical Denominations and the old International Sunday School Association in that memorable convention at Kansas City in 1922. It was their conviction then that the new organization should be called the International Council of Christian Education, especially the next year when the term Sunday School was dropped. It has been thought best, however, by leaders in the movement to respect in the name chosen both the Church college boards and those who desire religious education as a technical designation.

The World's Sunday School Association at the Los Angeles convention took significant steps when it voted to change its name to the World's Council of Christian Education. This seems peculiarly desirable in view of the fact that it works in the nations of the earth with their several old religions. All these tendencies are not to belittle the idea of the Sunday School or Bible School, but rather to maximize the great educational task of the Church.

Whatever the name Religious Education, Christian Education, Church School, Bible School, Sunday School, Sabbath School, Vacation Church School, Weekday School of Religion—the one big enterprise is the same.

What is the problem of Christian religious education? What is this thing that begins or should begin in the home, is set forward in the Church and its School, and often is continued in the Church's colleges and other higher institutions of learning?

The Problem Stated

Humbly, and with the hope of being helpful, we venture to state, in simple and non-technical terms, the problem of religious education as follows:

To bring all children, young people, and adults into such vital relationships with functioning **Christian** truth that their ideas, motives, attitudes, abilities, habits, and conduct will be **dominated**, as individuals and as groups, by the **ideals of Jesus Christ**.

Two Facts Evident

It will be seen at once, from the above statement of the problem of religious education, that (1) all religious education must be **Christ-controlled**, and (2) that all religious education is for the needs of life; i. e., **experience-centered**.

In the small space of this one article, the full meaning of the problem as briefly stated cannot be given. A little enlargement however is possible and desirable. The statement calls for the religious edu-

cation of all ages; designation, children, young people, and adults, is to call attention to the three main divisions of the Church School, for it is the local school of the Church that is chiefly in mind in this definition of the problem. The old, obsolete type of teaching is absent in this statement. The problem involves the newer, freer, better methods of contacting young and growing life with the truth that transforms. Mere information unloading is not the task of the teacher. Pupils must be brought into vital, living, everyday experience and relationships with Christian truth in the Bible and elsewhere, especially in the regnant, robust lives of genuine Christian leaders, and this must be done in such a way as to give Jesus Christ a chance to control the pupils' thinking, feeling, willing, and doing, by His matchless life and teachings.

We at once see how much bigger the whole problem becomes than mere talking about a few sentences from the Bible, or from any other source. As Dr. Luther A. Weigle, of Yale, so well said years ago, "Teaching is sharing." If only our educational workers in the Church could catch the meaning and spirit of that short but striking definition of teaching, how much harder, yet how much happier, and thus how much easier would be our duty and privilege in those fine fellowships which are ours in the Church School. **Sharing**—what a joy, older with young, mature with immature, more experienced with less experienced, sharing the great truth of Jesus Christ which furnish the norms for conduct in every life situation that arises.

Factors in the Solution

The problem thus conceived is a big challenge to the brainiest and the best in all our Churches. If both young and old are thus to be educated, there are certain factors which must be regarded as essential. In offering these factors necessary to the solution of the problem of religious education, we can only briefly state each one. We realize always that in such brief statement there may be confusion and lack of seeing the writer's full meaning.

1. A thorough understanding of the **nature and needs of the unfolding human personality**, in the several ages and stages of pupil growth and development. At the basis of all sound religious educational procedure is a knowledge of genetic psychology.

2. A working knowledge of the **principles of Christian nurture** growing out of the discovered nature and needs of the unfolding life. As the nature and needs of a given life period, so the nurture that must be provided.

3. **Use of the best available materials of religious instruction**, graded to the mental and spiritual capacities and necessities of the various age group with their varied experiences.

4. **Newer teaching methods** which make possible the bringing of pupils into everyday vital relationships with functioning Christian truth, the go-and-do gospel of Jesus Christ, as found: (1) in the Bible, (2) in the biography of outstanding Christian men and women through all time in all nations.

5. The constant and consistent impact of the **Christianized personalities** of leaders and teachers in the class room and out of it, on Sunday and on Monday, making real and attractive to pupils the life and ideals of Jesus Christ.

6. Periods of genuine, uninterrupted **worship** in every department of the Church School, using the right elements of worship in ways understandable to the ages of the group.

7. **Evangelistic emphasis** that is sane, timely, and winsome. How necessary is this factor and how wise must leaders be.

8. **Graded service projects** that appeal, and challenge, and satisfy. Instruction and

worship must find healthy, happy expression in doing something worth while for others. How trite, but how true. It is right here that we oftentimes fail in the real fruition of religious education procedure.

9. A **missionary outlook and outreach** that fully obeys not only the letter but the spirit of our Lord's great commission. This is at once a factor and a field, with Kingdom import and outcome in it.

10. **Wholesome recreation programs** and fun-fellowship for all age groups. Best psychologists and their own leadership experiences have brought religious education workers to the same conclusion that play organized and directed and used as an educational instrument can be most effective in the solving of the problem in religious education.

11. **Essential and efficient organization** to make effective the Church's entire educational task. By essential we mean enough, and by efficient we mean good enough—organizational machinery that is necessary, that is geared up, and that delivers.

12. **Definite discovery and constant training of leaders**. New prospects for the staff of Church School leaders must be found, and then enlisted in courses to make them fit for the service supreme in all life.

13. **Educational building and equipment** to make possible the best teaching procedures, leadership programs, and in general adequate religious education for the needs of life, all round, vigorous, wholesome life.

14. A **budget sufficient** to satisfactorily finance these essential factors in solving the problem of religious education. This is the place where generosity is genius; parsimony is paralysis.

15. A local Church **Board of Religious Education** of high grade, educationally minded and spiritually motivated men and women who will face squarely and fairly the **problem**, and faithfully, intelligently strive to provide every factor needed for its satisfactory solution.

Standardization Necessary

Church Schools, large or small, cannot use these factors with highest educational efficiency in solving the problem of religious education unless they are willing to pay the price.

The federation of 42 Protestant denominations, known as the International Council of Religious Education, has recently released for the general use of Church Schools two International Standards in religious education, viz.: (1) Standard A, for the more advanced Sunday Church School having able educational leadership; (2) Standard B, for the smaller or less efficient larger Sunday Church School. These can be, and should be, secured and thoroughly studied so that their wise use will be not only an instrument of educational measurement, but also a spur to greater achievement in the direction of the fuller solution of the problem of religious education. The price of each pamphlet is 20 cents. These can be ordered from the publishers of this journal, or purchased direct from the International Council of Religious Education, 203 North Wabash Avenue, Chicago.

Standard A provides for a 1,000 point scoring and Standard B, for a 500 point rating. The same general items are checked up in each standard, viz.: (1) Curriculum; (2) leadership; (3) organization and administration; and (4) housing and equipment. Under Curriculum are included: Worship, service, study, social and recreational life, and personal experience in religion and the Church. Leadership includes: personal qualities, training and experience, and teaching and executive ability. Under organization and administration, eight items are checked up, viz.: Unity of program, budget, staff of workers, training and supervision of workers, administrative management of pupils, the season, records

and reports, and outside relationships. Housing and equipment is concerned with: rooms, equipment, literature and supplies, service and upkeep.

Definite direction is given under each item for the scoring of that item. Score cards or pamphlets can be secured. These splendid standards have been in the experimental stage for years and are now offered to all schools to stimulate and strengthen them in their determination to make good in religious education.

BOOK REVIEWS

Twilight Reveries, by Charles L. Goodell, D. D. (Revell: \$1.50).

Dr. Goodell, the executive secretary of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America, presents in this volume the series of his messages which were broadcast over the National Broadcasting Company on successive Sunday evenings from June 2 to Oct. 13, last year. The series centers around the general theme of "Life and How to Live It" and is aimed to be of special assistance and comfort to the shut-ins of all kinds. In this he admirably succeeds. There is cheer and comfort and hope and encouragement for all classes and conditions. The sermons are beautiful and convincing, and couched in the choicest English with a most fascinating style. Dr. Goodell is a great preacher and is at his best in these sermons. This volume deserves a wide reading. It is splendidly adapted for use in the sick room and suitable for a gift to the shut-ins. —H. N. K.

A Manual on Worship, by Paul Zeller Strodaeh. Published by the United Lutheran Publishing House, Philadelphia. Price, \$2.50.

In a neatly bound and splendidly illustrated volume of 234 pages, Dr. Strodaeh, who is professor of Liturgics in the Lutheran Theological Seminary at Mt. Airy, Philadelphia, has rendered a distinctive service in the field of Common Christian Worship. In recent years there has come to be a fresh emphasis on worship, and numerous books have appeared on the subject, but this book is in a class by itself. It is not a discussion of the theory of worship, nor altogether of the technique of worship. It sets forth rather a detailed description of the paraphernalia which are utilized in the proper conduct of the worship in God's House. The book is divided into two major parts. Part first treats of the normal chancel, and Part second is an extended explanation of the 16 rubrics of the Service Book to the Order provided for the conduct of divine worship.

In 17 chapters the author discusses what he calls "the normal chancel," describing with detailed minuteness the furnishings which belong to the chancel. The author not only discusses the significance and the use of these furnishings but even their very arrangement. There are so many valuable suggestions offered that one might wish this book would fall into the hands of every minister, not only of the Lutheran Church but also of other Communions, and that Building Committees who are contemplating the construction of Church edifices or the remodeling of old buildings would carefully study the plans which are set forth in this book.

Worship should always be conducted in the best possible form. Worship is an art as well as an act, and therefore any improprieties or incongruities, any slovenliness, should be studiously avoided. Of course, the book of Professor Strodaeh is written from the Lutheran conception of worship, but the Lutherans have mastered the art of worship as probably no other Protestant body has. There is a continuity and a

"A stimulating defense of theos against chaos"

says DR. HARRY EMERSON FOSDICK

THEISM AND THE MODERN MOOD

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